

~~The Business Philosopher~~

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Both Sides

and Business Philosopher

VOLUME
XVI

NUMBER
1



Official Organ of the
Q.Q.M. Quota League

DECEMBER, 1918

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Never before have useful books been quite so appropriate as Christmas Gifts—or gifts for any other occasion.

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There is spread for you the mental feast; you may have the entire two lists *table d'hôte* or make your choice *a la carte*, for yourself, your friend, or your enemy, if you have one, to whom you may wish to show good will at this Christmastime when the Prince of Peace is resuming his interrupted reign over a war-swept world.

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BOTH SIDES

AND
THE BUSINESS PHILOSOPHER

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Only that which tends to increase the "Area" or A+R+E+A of the reader—that is his Ability, Reliability, Endurance and Action—will appear in this magazine.

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BUSINESS SUCCESS and *The Business Philosopher* has graduated to a wider usefulness—has acquired a greater capacity, a larger field for service.

It is fitting that it should assume its new duties during the birth month of the Great Teacher of Service.

It is fitting that its first number should bring to you, its readers, that new-old message, "On Earth *Peace*; Good Will to Men.

May that Great First Cause—that Providence—that provided us our faculties of Heart, Head, and Hand, enable us to so use them that we may clearly comprehend "BOTH SIDES" of all questions affecting our lives and welfare—that, with farsighted vision and a will unbiased by prejudice, we may league the two great productive forces of mankind, Labor and Capital, into a mighty army that shall *make democracy safe for the world*, as our armed hosts have made the world safe for democracy.

Then shall there be peace, indeed.

THE CONQUEROR

By DERF NODLEHS

'TIS great to conquer others, as we have conquered. Now let's rejoice. But let us not forget that there is one thing greater, one thing grander yet—and that's to conquer self. Would we, the conquering nations, rise to place exalted; would we be truly glorious in the eye of God and all mankind? Then let us conquer greed and malice. As we reach the Rhine, let us recall, "To err is human; to fogive, Divine." This does not mean the Kaiser or the German people must not pay their debt. They must. This must be so as part of Nature's plan, for God is just. The balance must be struck—all debts of sin be paid. . The life of nations is a ledger by a plan God-made—we could not change that if we would—we would not be unjust to self and other nations if we could. Beyond that—No!—For we shall conquer self, decrying territorial conquests, love for gold and pelf; then we can look the whole world in the eye and to all nations send the gladdeing cry of victory real—the conquest over self.

November 11, 1918.

BOTH SIDES

AND THE BUSINESS PHILOSOPHER

VOLUME XV

DECEMBER, 1918

NUMBER 1

“BOTH SIDES”

THANK Fisher—Mr. R. T. Fisher of Memphis, Vice-President of the American Snuff Company. He has been a regular subscriber of Business Success and The Business Philosopher for many years. So have a large number of the privates in the ranks of the commercial regiment in the American army which he commands.

In plain language, the salesmen of whom he is the sales manager, get the magazine too, but I like to look upon each company, whether in American commercial, industrial, or professional life, as a unit of the left wing of the American Army.

The last time I was in Memphis, I told Mr. Fisher I was going to organize a Q Q M Quota League and make it into a mighty commercial and industrial army and that I was going to have an official organ through which I could talk things over with the members of the League once a month, and through which the members could exchange views, as much as space would permit.

Now, it so happens that Brother Fisher is a quick thinker and a very practical man. He is also a man of action, for the simple reason that he feels deeply. He is a man of much feeling, as well as of much thought.

He said, “That’s a splendid idea; such a movement is very much needed. We all need just the help that such a league with such an organ can give.” He then added, “And of course you will make this voice of the League—its official organ—show *both sides* of this great question, commonly referred to as Capital and Labor. You must find a name for that organ which will express in a simple way what its mission is—sort of herald its mission in advance, as it were—tell in a word or two what it stands for. You, as an educator, are impartial and can see and state the rights, privileges and prerogatives of both the employer and the employee. You can be

frank and fair on both sides as leader of the League.”

At this point, Mr. Fisher paused a moment—he seemed sort of “lost in thought.” But it was only for a moment. The next thing he said was this: “Guess I’ve thought of the name for that official organ. Guess we’ve just said it—BOTH SIDES would be a good name.”

And it was there that Fisher named the “baby”—or rather, the big boy, for Business Success and The Business Philosopher is about eighteen years old now, just old enough to enlist as a real soldier in this war to make the world safe for democracy and democracy safe for the world.

Now, the naming of the official organ of so important an organization as the Q Q M Quota League is a very important matter. It could not be decided upon impulsively. We therefore thought about it a great deal. We invited other suggestions. A great many were forthcoming and duly considered. But after several weeks of consideration of many suggestions, there are none that fill the bill so well as the one suggested by Mr. Fisher.

“BOTH SIDES” is still “The Business Philosopher,” for the simple reason that it will deal with cause and effect in the world of busy-ness, and that is what philosophy is. And it still has to do with Business Success in a very vital way, for the simple reason that business is busy-ness, and includes industry or manufacture—production—as well as commerce in the sense of distribution—the business of buying and selling. And “both sides of the question” necessitates finding the truth which is the road to success for both employer and employed in each of these two great hemispheres of the world of busy-ness.

Thus does “BOTH SIDES” make its bow to you, this December day in the year of our Lord, 1918. And thus does it extend to you,

our past subscribers, the hand of brotherhood with all due apologies for having been absent for a little while.

Bill Kaiser detained us, but we were neither taken prisoner nor killed, and here we are to welcome you as a member of the League which has been in the process of formation since we were here last.

And now let us get right down to business. This issue will go to many people who have never before received our magazine, but they will excuse me for speaking primarily to the bigger and more familiar audience first, for just a moment.

As I write the next several paragraphs, I am speaking straight from the heart to that band of loyal braves of the commercial and industrial army of American men and women, and the many in all across the deep, notably in the Anglo-Saxon speaking world, who for years past have been loyal followers of the service idea in salesmanship and the philosophy of business in general, and who have proved their loyalty not alone by subscribing to our magazine, but by such splendid words of encouragement and good cheer from time to time.

I feel that very many of you have seen that I am fighting for a Principle—the Principle of Service as the natural law of man's relationships with man.

You have seen, and many very clearly, that we deal with the fundamental things of life—and you will probably never know how greatly your appreciation and cooperation have helped us over the rocks and the rapids of the river of life.

It takes even more than the ravages of a world war to defeat an idea which fearlessly stands for a definite natural principle, especially when that principle is "THE" LAW of life's activities.

And please note well that sentence and the words emphasized.

I did not say *a* law—I did say *the* law, and I meant exactly what I said, for that is what the Principle of Service is. It is THE law; it is singular, not plural; it is one, not many; and the Principle of Service is the father-mother law to which all other natural laws of successful human conduct are related directly or indirectly.

And now to all, our new members as well as those with whom I have talked things over so many times before.

This is the birth month of the Master Teacher of the sanest business and industrial truth the world has ever seen or known.

Our last Christmas number contained an article in His honor in which I attempted to show the practicable nature of the rule which he laid down for making gold, commonly referred to as the Golden Rule, and it is very well named indeed. Applied in the laboratory of life, it turns out gold, not alone of honor and respect—broadly speaking, the love of one's fellow men—and also the gold of self-satisfaction in the way of a clear conscience—but literally it is the only way of procuring and securing an abundance of *material* reward.

I feel I did not do the subject justice on that occasion. I also feel I cannot do it full justice now, but I shall do the best I can.

How easy the work of the Q Q M Quota League would be, or rather how little, if at all, it would be needed in this or any other nation, if all the employers and all the employed in the world, would catch the full meaning of the rule laid down by the Master Teacher of Service, and apply it.

When this is once done—and the day is coming when it will be—Commercial and Industrial evils will melt away just as the mists melt and disappear before the rising sun.

As I started to write this editorial comment concerning the Golden Rule, I picked up the Bible and turned to the passage as it was written down by Matthew in the Seventh Chapter, which is the close of the Master Teacher's selling talk on the hillside.

Did you ever stop to think that the very first word in the Golden Rule is the word "*therefore*"?

I find I omitted comment upon that last year in my Christmas editorial.

Naturally the use of the word "*therefore*" implies that the rule is in the nature of a conclusion. The speaker in stating this rule as a conclusion, had reached it from certain premises which had preceded the statement of the rule.

Have you, either as an employer or employee, ever carefully considered what the premises are, upon which this conclusion is based?

There are many thoughts or premises leading up to this final "*therefore*"—this conclusion. I will only take your time just now to comment upon eleven of them which are stated in the Seventh Chapter in which

the Teacher ended his talk on the little hill-side. They are as follows:

First, JUDGE NOT THAT YE BE NOT JUDGED.

How many employers, and how many employees, are really doing that?

Many in all, but not nearly enough.

As I go about the world studying men and institutions, I find a great many employers who are very severely judging the employees in their institutions.

On the other hand, I find many employees expressing the severe judgment that all employers are selfish, when the particular employer in question may not be selfish at all. I find many judgments rendered on account of general conditions.

Second, FOR WITH WHAT JUDGMENT YE JUDGE YE SHALL BE JUDGED, AND WITH WHAT MEASURE YE METE IT SHALL BE MEASURED TO YOU AGAIN.

This sentence fits the commercial and industrial situation exactly. Action and reaction are equal. This is a law of life in all its relationships. It is a law of the mental world as well as the physical.

That which the employer does by and for those in his employ is the action. That is the measure by which he metes.

That which he receives in return from his employees is the reaction.

And let us see the real meaning of that sentence, "With what measure ye mete it shall be measured to you again."

Does that mean the meting out or giving of money alone? No. The history of industrial and commercial relationships proves most clearly that money will not buy morale.

Morale is *the spirit of zeal in one's work born of the feelings of confidence and satisfaction*. And this is a mental state almost priceless in value, but which cannot be bought with money alone.

Its purchase price is the manifestation of real human interest on the part of the employer in those whom he employs, and that must come from the heart, not the head alone.

Yes, I know, and I know full well how, in some instances, when this is really done by the employer, the law as above stated does not seem to work.

But it will and does work on the law of averages. The trouble is not in the law—the

law is absolute. The trouble is that many employers of the past did not work the law, or rather give the law a chance to work. The result is that in our commercial and industrial life as a whole, some unselfish employers are suffering now for the sins of others, for we are each a part of the whole.

Third, WHY BEHOLDEST THOU THE MOTE THAT IS IN THY BROTHER'S EYE, BUT CONSIDERETH NOT THE BEAM THAT IS IN THINE OWN EYE?

That is just the trouble. Just now we are passing through a stage in the evolution of commercial and industrial life where many employees are very busy, indeed, considering the mote in the employer's eye instead of getting the cinder or the beam out of their own. And many employers are very busy bewailing the mote that is in the eye of labor, disregarding the beam that is in the eye of capital.

This is not as it should be, and this condition is about to change.

Fourth, OR HOW WILT THOU SAY TO THY BROTHER, "LET ME PULL THE MOTE OUT OF THINE EYE" AND BEHOLD THE BEAM IS IN THINE OWN EYE.

Now, as I understand it, a beam is bigger than a mote, and what's the use of monkeying with a mote in some other fellow's eye when a fellow has a great big beam in his own eye? The sensible thing to do is to get the beam out of one's own eye first. It is then time enough to consider, if at all, the mote in the other fellow's eye.

As it is right now over in Russia, and in some other parts of the world for that matter, employers and employees do not seem to be stopping with beams and motes—they are going right after the eye itself and tearing that out.

Common sense shows us that we won't get anywhere with that sort of policy except into trouble. The scheme won't work.

Fifth, THOU HYPOCRITE! FIRST CAST OUT THE BEAM OUT OF THINE OWN EYE AND THEN SHALT THOU SEE CLEARLY TO CAST OUT THE MOTE OUT OF THY BROTHER'S EYE.

It seems to me that is rattling good advice.

Sixth, GIVE NOT THAT WHICH IS HOLY UNTO THE DOGS; NEITHER CAST YE YOUR PEARLS BEFORE

SWINE, LEST THEY TRAMPLE THEM UNDER THEIR FEET AND TURN AGAIN AND REND YOU.

That is exactly what I find some employers claim they would be doing if they would take a real human interest in those whom they employ.

That is exactly what I find many employees saying they would be doing if they would turn themselves loose to render their fullest possible measure of service to their employers. This is not universally true by any manner of means, but here, there and yonder there are many instances where each claims he would be casting pearls before "swine" and giving that which is holy unto the "dogs" if he would lay the pearls of Q Q M Service before the other fellow.

That is exactly where we are all mistaken. A human being, whether employer or employee, is neither dog nor swine.

Just take that passage literally, and let us remember once for all that "our only crime is ignorance." The wrongs of employer against employee, or of employee against employer, wherever they have existed in the past and wherever they shall chance to exist in the future, have been born of ignorance of fundamental truths, and among the rest is this false belief concerning the inherent nature of human nature. Man is all right if we just bring out the almighty all-rightness. Every human being is a farm rich in the possibilities of production of the grain of service IF IT IS PROPERLY CULTIVATED through the right nourishment and the right use of that which is already divinely planted there.

And both employer and employee must learn the law that to get he must first give; each must give of service to the other before he can by any possibility get in great abundance. "As ye mete, so shall it be measured to you again."

Seventh, ASK AND IT SHALL BE GIVEN; SEEK AND YE SHALL FIND; KNOCK AND IT SHALL BE OPENED UNTO YOU.

That is one of the greatest truths ever written. Are the employers of the world "asking" for the expression of constructive words and deeds from their employees, through constructive words spoken and deeds done to their employees?

Are they really thus asking for cooperation

and loyalty? Yes, in many instances, I know. But I am speaking of the law of averages.

Are employers really "seeking" morale intelligently; are employers "knocking" at the door of the consciousness of their employees with constructive words and deeds with the main emphasis on deeds—deeds which manifest real human interest in their employees? Are they seeking to make industry interesting instead of a grind? Are they doing everything they should to fulfill their natural duties, obligations and responsibilities, not only to their employees but, through them, to society as a whole, in the way of providing educational opportunities for those whose lives are very largely under their general guidance? Are they providing ways and means for enabling those whom they employ to exercise the creative faculties of head and heart, as well as the creative capacities of the hand?

To all who do "shall be opened unto them" the flood gates of loyalty and enthusiasm. Broadly speaking, *morale* shall be opened unto all employers who ask, seek and knock at the door of the consciousness of employees in the right spirit.

Are employees asking, seeking and knocking at the door of the consciousness of their employers for better reward in the spirit of applying the Principle of Service from them to their employers? In such instances, even if constructive action was not originally forthcoming from the employer, to such employees the flood gates of greater reward shall be opened unto them.

The law is *the* law, and it always works if you will just permit yourself to be a channel for its expression. You can neither make nor break the law. It IS. It always WAS and always WILL BE. Failure to conform to the law either on the part of employer or employee can and eventually does break the one who thus fails to conform, but the law still is, and remains even after he who fails to conform to it, lies broken on the pavement of life.

Eighth, FOR EVERY ONE THAT ASKETH RECEIVETH; AND HE THAT SEEKETH FINDETH; AND TO HIM THAT KNOCKETH IT SHALL BE OPENED.

This and the preceding paragraph seven,

if studied at all, seem to have been very greatly misinterpreted.

There has been plenty of "*knocking*" going on on both sides. But it is the wrong kind. Don't knock. Boost. Remember the old saw, "You can't saw wood with a hammer."

Ninth, OR WHAT MAN IS THERE OF YOU, WHOM IF HIS SON ASK BREAD, WILL HE GIVE HIM A STONE?

Tell me now, Mr. Employer, and also tell me now, Mr. Employee, have you ever given the stone of poor reward or the stone of poor service when you should have given bread? If so, you have violated THE law—the only law for the manufacturer of morale, and morale is the mother of profitable conditions for both employer and employee.

Tenth, OR IF HE ASK A FISH, WILL HE GIVE HIM A SERPENT?

The serpent of ingratitude—ungratefulness—has stung many individuals and institutions to death.

Eleventh, IF YE THEN, BEING EVIL, KNOW HOW TO GIVE GOOD GIFTS UNTO YOUR CHILDREN, HOW MUCH MORE SHALL YOUR FATHER IN HEAVEN GIVE GOOD THINGS TO THEM THAT ASK HIM!

At this point, I want to say just a word about that phrase, "Your Father which is in Heaven." You, especially the new members of our family, may by this time have come to the conclusion that we are talking religion instead of business.

Permit me to declare myself on this point at once. If Ralph Waldo Emerson or Herbert Spencer or any other author had written the above lines, I would have quoted them just as freely as I now quote them from Matthew, but no less freely. Just because a thing is in the Bible or in the book of any other religion by no means insures its quotation and endorsement by "Both Sides."

But because it appears in the Bible is no bar to it.

This material universe was provided somehow. It is here. It exists, and anything which is provided necessarily has a provider.

That pro-vid-ence (Providence) which has provided this material universe for the use of man, is to me that "Father" which is in that world which you and I cannot sensate with the physical senses, but which *is* because it *must be*.

And that "Father," that "Providence," that "First Cause" back of the provided universe, does give good things to them that ask Him, in the form of constructive words and constructive deeds administered to his fellow human beings.

After giving the several reasons stated above, after stating the eleven basic truths as quoted—and not till then—did the Master Teacher state *the* law, the *one rule*, of the game of life. And he began it, as before stated, with the word "therefore." And this is the way it reads. Of course you are familiar with it, but it won't do a bit of harm for you to refresh your memory:

THEREFORE, ALL THINGS WHATSOEVER YE WOULD THAT MEN *SHOULD DO TO YOU DO YE EVEN SO TO THEM. FOR THIS IS THE LAW AND THE PROPHETS.*

ALL THINGS

That means every little thing and every big thing, too. *Thoughts* are *things*, and it includes your *thoughts* as well as your *acts*. It takes in the whole business.

WHATSOEVER

That is another big word. It covers a whole heap of territory.

The Master Teacher of Service as the one law of successful human conduct did not want to leave any room for doubt as to what he meant, so after he had covered the *whole* territory *once* by the expression "all things," he added another one which re-covers it and made it read "*all things whatsoever*."

YE

That means you. It means me. It means each and every individual human being. The Teacher wants each of us to know that this is something that we can't leave to the other fellow. We can't "Let George do it." And so he directs this mental thunderbolt directly at each one of us. It is a personal matter—one which cannot be delegated.

WOULD

That means "want, wish, would like to have."

THAT

"That" refers to the thing or things you would like to receive, or have done to you.

MEN

Of course that takes in the women, too. It means man, the kingdom of man, and includes everybody, male and female.

SHOULD

That means "ought to"—that which the other fellow is either legally or morally bound to do. All too many overlook *moral* obligations, but the fulfillment of them is the only road to sound economics.

DO

This little word of two letters expresses a very great deal. It is not what men think and feel that counts in the final analysis, it is what they *DO*. It is man's expression of power that counts. And as a matter of fact, all expression of power takes just one of two forms—words and deeds. When you speak, you *do* something, and when you convert your thoughts and feelings into a deed you *do* something. The word *action* includes both deeds and words.

We might write a whole editorial on the word "do" and then not do the subject justice. We can do but little more than suggest its meaning just now.

TO

That means unto or for you—the other fellow's obligations of all kinds *to* you.

YOU

That means specifically *you* again. It does not refer to anyone else.

DO YE EVEN SO TO THEM

In other words, as I understand it, whenever you or I or anyone else who really wants to put this rule into effect can think of anything that we would like to have the other fellow do for us, and which we know that in justice he *should* do, it is a good plan to beat him to it. Do it first. Take the initiative and get constructive action if you want constructive reaction.

Regardless entirely of what the other fellow has done or is doing or contemplates doing, get busy and do *to him* what you would like to have him do *to you*, if your situations were reversed.

FOR THIS IS THE LAW

Now, then, this Master Teacher was not referring to any *man made* law. There were no laws of that kind on the statute books in that part of the country or any other part of the country. He was referring to a *spiritual law*. He was referring to a law that goes right down into the minds and hearts of men—the springs of thought and feeling from which flow his words and deeds—and when these springs are purified, then the streams

that flow from them must of necessity be pure.

And again I call your attention to the fact that he did not say that this is a *good* law, or an *important* law, or that it is a law. He said, "This is *THE* law," very evidently seeking to make it plain that there is only one fundamental law of man's correct relationship with man. And then he added:

AND THE PROPHETS

I have previously called the attention of the members of our regular family to the fact that this Master Teacher might just as well have spelled the word "profits" as to spell it "prophets." It does mean that—it is the way to make profits in the blessed old here and now.

And right there is what has caused a lot of people to fail to get busy and put this rule into practical application. Millions of people have supposed that that rule was intended to apply only to the future life, and to help a fellow get ready to have a big bank account in the world to come, if at all, in the form of treasures in heaven. And many have falsely believed that if they applied it as far as this life is concerned, he would go broke. But that is not true.

Confidence is the basis of trade.

Satisfaction is the bed rock on which the foundation of confidence rests.

And there is only one way to create confidence and satisfaction in the mind of the other fellow, whether that fellow is a customer of the house, or the employer in his relationship with the employee or the employee in his relationship with the employer.

And that one way is to do to the other fellow what you would like to have him do to you if you traded places with him. It is time for the world to wake up to the fact that this is good business and not merely idealism. It is sound economics—the *only* sound economics. Applied, it is the cure for commercial evils.

It is being applied today by many employers and many employees, *and it works*—it works wonders, or seeming wonders, for the simple reason that it is *THE* law, the natural law of life.

Employees just naturally gravitate to the employer in any given line of business who gets, through deserving, the reputation of serving his employees best. I don't mean in wages alone—but in the manifestation of

human interest, the providing of the right living conditions so that those in his employ can really live and not just exist.

The best reward from the employer just naturally permanently gravitates to the employee who *serves him best*. The trade of the people of the community just naturally gravitates towards the merchant who serves them best.

And thus do we see if we just pause long enough in this mad rush to perceive the laws of life that the law or principle of service is to human relationships what the law of gravitation is in the material universe, and remember, no one can break that law. No one is smart enough to change it. *It is as things are.*

And what have you, or I, or anyone else, whether employee or employer, got to do to apply the law of service? Just three things. We must make our goods, whether material things or human effort, reflect the three elements; first, right Quality, second, right Quantity, and third, right Mode of conduct.

And so, then, you see the reason for naming our League the Q Q M Quota League.

The purposes of the League are three-fold—first, that each member shall render his full quota of effort to serve our army and our Allies; second, to furnish his full quota of effort to win his own life's battles; third, to furnish his full quota of effort during the period of readjustment and reconstruction—to make the world safe for democracy and democracy safe for the world. And of this, more later. This editorial is already longer, possibly, than it should have been. But really is there any League anywhere or any movement of any kind which could have three greater purposes?

Let us each put his Head and his Heart and his Hand into this work, and together enable the League to fulfill a mighty mission.

"You'll find that education is about the only thing lying around loose in this world, and that it's about the only thing a fellow can have as much of as he's willing to haul away. Everything else is screwed down tight, and the screwdriver lost."—*George Horace Lorimer.*

"Men who have made their fortunes are not those who had five thousand dollars given them to start with, but started fair, with a well-earned dollar or two."—*Grace Greenwood.*

PEACE

By DERF NODLEHS.

TONIGHT the hand of Mars is stayed; the armies, which this morning were arrayed in battle form, are resting. God be praised. Tonight the whole world knows that he is wrong who says that "Might makes Right." Tonight we all should know that in God's plan of things there is no lasting Might, but Right. Again let God be praised. Tonight the German heart is sad, bowed down by consciousness of sin—all must be darkness there—no light within the hall of conscience. Win the German heart, oh, God, to Christ's great law—the law of love. Send thou thy messengers from realms above the clouds of hate and let the God light in. Then God indeed be praised.

November 11, 1918.

BACK NUMBERS WANTED

IN GOING over the office files of *The Business Philosopher* we find that the complete volumes, twelve numbers in each, for 1904 and 1906 are missing—also the issues of September and December 1908 and August 1914. We should like to hear from anyone who has one or all of these numbers and would be willing to sell them. Please do not send copies, however, without first communicating with us. Our new address is 36 South State Street, Chicago.

"The man who is worthy of being a leader of men will never complain of the stupidity of his helpers, of the ingratitude of mankind, nor of the inappreciation of the public. These things are all a part of the great game of life, and to meet them and not go down before them in discouragement and defeat is the final proof of power."—*Elbert Hubbard.*

"It may be proved with much certainty that God intends no man to live in this world without working; but it seems no less evident that He intends every man to be happy in his work. It was written: 'In the sweat of thy brow!' but it was never written: 'In the breaking of thy heart.'"—*Ruskin.*

"Co-operation, not Competition, is the life of business."—*Sel.*

THE MACHINE AMERICA'S NEVER MADE

By EDWARD AMHERST OTT

RECENTLY, Edward Amherst Ott, for twenty-five years one of the most brilliant and popular speakers on our Chautauqua and Lyceum platforms, and lately national organizer of the High School Volunteers of America, delivered an unusually stirring address at the Union League Club, in Chicago, when he was the guest of honor of the Association of Executives, of that city. His subject was "The Mobilization of Industry," and hereinafter, to sling some of the lingering lingo of the lawyers, we give the greater part of said speech, as captured alive—and held for ransom—by the Stenotype. Or it may have been the Master Writer. Anyhow, with our penchant for the sensational—the managing editor used to have a Hearst of a time on "The Cosmopolitan," and our passion for renaming the children of other men's brains, we have called it, The Machine America's Never Made. Unfortunately, the girl reporter's deft fingers could not capture any hint of Mr. Ott's fiery delivery or repeat the sledge-hammer blows of emphasis with which he drove conviction home to the hearts of his hearers. But when you have read what follows we suspect you'll join us in saying, For God's sake, let's get together and build that one machine we Americans never yet have succeeded in building! Let's build it so it will stay built! And let's build it NOW!

“JUST now the United States of America is in need of two great things. . . . One of these needs is earnestness, and the other one is organization. . . . It takes us a week to three weeks to do what we should do before breakfast any morning.

“Take, for instance, our Red Cross Fund. We all believed in that fund, we all knew that we'd subscribe it, that we'd go over the top; but we made it necessary for our own country to divert its labor, to misdirect its printing presses, to take women from the knitting machines and from the gardens and put them on the street corners and tease us . . . to do in ten days what we should have done in ten hours. [Applause.]

“France raised its eighth Liberty Loan. The Eighth! We already feel, some of us, that we are being hurt. France raised its eighth Liberty Loan, and they didn't require one boy to put a poster on any wall in all France, no misdirected labor. [Applause.] No woman that could work in a garden had to leave one or to ask a fullgrown man for a nickel or a dime or a dollar. No orators had to stand on

platforms pleading for French money. This Liberty Loan was announced, the ordinary places of business, banks and post offices were opened for that subscription at eight-thirty in the morning, and before five o'clock in the afternoon the entire eighth loan was oversubscribed! [Applause.]

“Why? Because France is in earnest. You see we here in America have been such a jolly, happy-go-lucky, playing people that we never learned the meaning of the word mobilization. We have never learned the meaning of team work, we have never worked together on anything. . . . We can't even agree to protect a boy in the army against the dangers of the vices of the army. We can't even agree that a saloonkeeper shall not make a soldier drunk and ruin his efficiency. That's what I mean when I say that America needs earnestness and mobilization of the mentality, the will of this nation, to get big things done. We are not organized for it.

“Will we be as unprepared in a business way for peace as we were unorganized for war? I am afraid so. We are not

getting ready for the after-war business. The business men of England and France alone will speak as a unit, and when a traveling man goes down through South America he will go down for all the business men of France. We are not organizing. The thought of the nation is not going through. . . . Why? Because America is not in earnest yet. We don't mean things yet. Mobilization doesn't simply mean the union of two men; it means the mobilization of the power of a nation, the individual, then the group, then the inter-groups.

"I want to say just a word about organization. I have a booklet here. It contains just a list of the names of the organized business men in America. Everybody seems to be organized, but there is no clearing house for them. Little groups, a little group over here, a little group over there in that hotel. The Government publishes it and it takes the entire book to publish the names of the organizations—and yet, although we invented the airplane, in four years time we weren't ready to put them over. We are not mobilized. The genius of our men is not brought together. . . .

"We have the Chamber of Commerce of the United States. Yes; but it doesn't clear for the business men of the United States. Not yet. It may, it should, it will, but as yet it has not and does not. We had a wonderful lesson on salesmanship today. I am going to give you a challenge straight from the heart to your highest pride. This outline of the sale that has been given here is the classical analysis. A thousand years from now a whole system of education will be built up around it. And since Mr. Sheldon formulated the law of the sale, the business literature of America that has sprung out of that fundamental idea of scientific business is so great that this other book that I hold before you is only the catalog of it. There is the list of the business library of the world, and it's the only book catalog on earth that sells as a regular book. . . .

"Now, here's your challenge. This being such a good thing, why shouldn't every city in the United States have an Executives' Association like yours? And why shouldn't all the business men learn to clear their ideas in this way at their luncheon hours and get some speed and efficiency into the business of this country? [Applause.] . . . My

challenge, therefore, is to you that you plan; as an association, in every part of the United States, a club among business men of the leader type, irrespective of craft, with no undemocratic limitations . . . and give to America its first serious effort to learn the science of business. . . . [Applause.]

"Your speaker is a member of the Rotary Club. He has seen it start here in Chicago and go rolling on its winged wheels around the world. If an organization like the Rotary Club could do that in the few short years of its history, what couldn't an organization like yours, resting upon the foundation of the ideals of business *education*, and democratic, not exclusive—that would take into itself every man who has qualified and is ready, not simply to ask him to serve, but with the idea of serving him? What a wonderful possibility there is right here in your organization, in your ideas, in your dreams, in your plans! Is there anything that is needed more in Waukegan, anything that is needed more in St. Louis? What a program you could lay out of service for such a group of men! What a splendid thing it would be if one of these gentlemen, leaving Chicago and going to San Francisco, could go into a hotel knowing that was the quarters for his club, could go up to Room 725 knowing that was the room, and could say: "I'm a stranger; I'm a member of the club; here are my credentials; I want this, and this, and this in the city"—and could find that club was ready to help him and to get the information in one day, in one hour, in one minute, that it would take him weeks to get if he was alone! What a wonderful service you could render to each other, and what a patriotic service you could render to the United States, if everywhere there was a chance to get at the real executives in every community who are students, who have studied! . . .

"Why shouldn't the business men of every city in the United States meet once a week and hear authoritative speeches by men who know and are qualified to know, authoritative speeches on all of the themes that tend to solidify and unify the business interests of the United States? It's tremendously selfish to keep a man like Mr. Fogleman in the city of Chicago here, making this speech to one group. This speech he made here today should have been heard in the last twelve months in 250 cities of the United States,

before groups of this kind. Then there are other speakers that should follow in rotation around the country, one after the other, on great themes, necessary themes, vital things in education, vital things in business.

"Let me give you an example. Last year we raised in the United States thirteen and one-half bushels of wheat to the acre. Organized Germany raised thirty-eight bushels to the acre. Oh, you young men. You young executives. You who have won your spurs before some of the rest of us even got started, I'm challenging your brains now. How does it come that in your own country, where we have our agricultural colleges, where we as individuals take the initiative in electricity, in railroading, in telephoning, in all of the mechanical arts—how does it come that we have never learned the science of *organization*? We can make every machine under God's shining sun—excepting human machines! We have never learned to mobilize men and get them to work together in team work.

"What is the greatest loss in America today? Business turnover. We can't build a business machine that will stay built. We have more intellectual, well trained business tramps than any country on earth. I am not speaking of your hobo, I am speaking of your educated, college bred, clean-cuffed, shaved business tramp, your salesman who has a new job every thirty days and has worked for forty firms before he is thirty. What is the matter? Because we have never learned how to build solid organization, the science of the human side of things. That is the next thing to teach to America. [Applause.] . . .

"Mr. Rice [the Chairman] paid you a tremendously high compliment when he said you were all teachers. That is all an executive is, and if an executive can't teach his

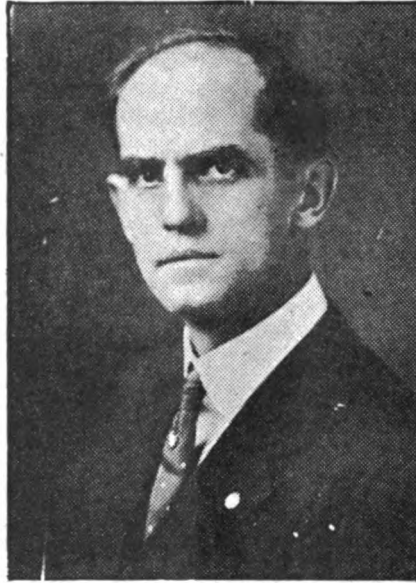
understudy then he should be under an understudy who teaches him. Executive ability is the ability to sell ideas. A man never says that he lacks loyalty among his fellows who is a good salesman. If he is a good salesman, then he *sells* loyalty to his employees. You

can sell ideas and ideals just as you can sell merchandise. It takes a little finer bit of salesmanship, but executives know the higher qualities of salesmanship. The ordinary salesman just sells things. An executive sells the ideals and ideas that are back of human society and human organization.

"In a city in New York state they have one manufacturing plant that employs about 3,200 men. I am going to tell you the most disgraceful thing in America. The monthly turnover of employees, the number of men that they hire every month in order to keep 3,200 employed, is about 600. In other words, they hire

over 7,200 men per year in order to keep 3,200 employed.

"Do you know of anything quite as wicked as that in the United States of America? That is why there is waste in every plant. Whenever I visit a plant or store, the first question that is in my mind as I look around is, 'How long has that man been with you? What plans have you for that man over there? He looks like a bright man. Have you picked out some place where you are going to put him later? Let me see your system of Who's Who. How do you plan the promotion of your men? Do you give every man credit for everything he does, and every time he makes a suggestion to you do you put his name in the Who's Who file and give him credit, so at the end of five years you can find out whether his brain has been working or not, so you can give him the credit that he deserves? Or do you allow some man who never thought a new thought,



EDWARD AMHERST OTT

but is at the head of a department, to get the credit for those ideas, when not one of them ever came out of his head?"

"I know men who steal ideas from the beginning of the year to the end of it. . . . That's got to stop. . . . Why? Because we need to find in every organization in America the superlative brain, and this can't be done just by a sort of feeling, it can't be done by just a desire to do justice. This is the age of definiteness. This is the age when we apply arithmetic to everything. . . . And it is the age of definiteness when it comes to mobilizing men and finding out what their powers are, so we keep books on suggestions and we charge up the cost of introducing a new plan into a concern, and if we find a man who made the suggestion gave us a point that cost \$10,000 and we only got \$1,000 out of it, we also charge him with that responsibility, and when he asks for a raise in wages we say, 'Earn back this \$9,000 first.'

"This is an age of the specific. No matter how thorough a man is, no matter whether he works eighteen hours a day or only a few minutes, definiteness must come in, and our way of doing things, our big, wasteful way, must pass.

"I called your attention to only one type of waste, that would more than pay for our First Liberty Loan—the wastefulness of our annual labor turnover. Close to four billion dollars, the statisticians tell us! When you discharge a man you lose all that he learned while he was with you. If you had taught him five per cent more he would have done for you all that you expected, and you would not have lost the cost of educating him. And when you discharge him you lose all your own time, your twenty-thousand-dollar-a-year time, that you spent in teaching him. . . .

"Then you and your business lose his salary till he finds another job, because during the time he is idle he doesn't earn anything to spend, and if every firm in Chicago discharges one, two, three, four or five men that are not earning, all the business of Chicago loses all of the earning power of all the men that are looking for a job today. So if Mr. Rice paid you a compliment founded on fact, I am here to congratulate you, because, if you really are educators of the help that is under you, you are the greatest economists in America today and the very men the world's been looking for,

because you're helping to save between three and a half and four and a half billions of dollars in this waste of turnover.

"The next big waste is the waste of sickness,—just sickness,—over two billion dollars a year spent, eighty per cent of which could be saved in twelve months' time if the business men of America were in earnest about improving the life of America.

"There is one idea that has come to us during this war time that is going to last, going to stay, and that is the idea of the selective draft. The greatest economy that could ever come to our nation, and to all the nations of the world, is the idea of putting each man where he belongs, finding out what he can do. How many engineers do we need? Your sons are in college. What are they going to study—medicine? Do we need any more doctors? Haven't we enough? We sent thousands of them to France, but we still have enough, haven't we? Then why teach your boy to be a doctor?

"Well, shall I have him study law? Do we need any more lawyers just now? Do you know how many lawyers are needed in a country of a hundred and ten million? You should know, of course, because you are paying for education and you want your own son to get one. Will he have too much competition or too little, if he studies law? You should know, for you are a good business man. This is the age of arithmetic. Why not buy a yardstick and apply it to human values, learn human needs?

"I am for the classified draft: I am for it all the time, now and forever afterward.

"When I was down in New York City, saying good-bye before the 149th crossed the Atlantic, I walked down old Forty-second Street just when we were beginning to discuss the question of the amount of coal we'd have in the United States. Everybody was taught to save, certain factories knew they were in trouble. And there was a sign about sixty feet long, thousands upon thousands of electric lights gleaming up there. War time in America, babies starving to death on the other side of the Atlantic, two million Armenians alone going to death in twelve months unless America save the day! But what was this sign advertising—unity and efficiency, the necessities of normal life? No. It was advertising the one habit that we are the only people on earth to use—no other

civilized nation on earth ever had it—
chewing gum!

"The schools in Worcester, Massachusetts, were closed last winter for coal, but the four breweries in Worcester were running all winter long; and while the school-houses and churches of America were closed, here and there, the gum factories kept running.

"Gun powder was the invention of China. Peaceful, sleeping China, thousands of years ago, invented gun powder. With that secret she could have dominated the world; but from that time on she began manufacturing fire-crackers. [Laughter.] I know of nothing so pathetic as an organization, as an individual or a nation that has mighty powers, great talents, world usefulness as an opportunity, that satisfies and contents itself with being trivial.

"I have tried, gentlemen, . . . to bring your club a challenge. I ask you to conquer the cities of the United States with kindred organizations that shall be a clearing house for your interests, as you travel, and a means for bringing about a solidarity of executives in the United States of America.

"The other points that I have made, pleading for mobilization in the national sense, for the stopping of the wastes of turnover and the many other things, I feel are entirely pertinent to the day and the hour. My final hope is that all of us may learn this lesson of organization, this lesson of team work, and I give that in this epigram:

FUNDAMENTALS of LEADERSHIP

THIS is not the hour for mobs or monarchs. We need strong men, the strongest men we have ever used, but they must be strong in the American way, strong in the way Lincoln was strong. . . . They must be democratic characters. Strong in loyalty, strong in hope, strong in courtesy, strong in their love for common good, strong in their faith in others, strong in their belief in team-work.

The men that America needs today must be men who can organize, delegate, & supervise. The tasks that . . . are rushing upon us are tasks that cannot be performed by the individual. The day for individualistic enterprise is past. It will never return. The big men of America must be leaders, not bosses.

EDWARD AMHERST OTT
in "The Platform"

When it comes to the big things for America and for self, *You can't do it; when it comes*

to the big things for self and America, I can't do it.

"But We can."
[Applause.]

THE NEW
ARISTOCRACY

*Service to Be a
Distinguishing
Mark*

Charles M. Schwab, head of the Emergency Fleet Corporation, millionaire and ironmaster, in a speech at the Salmagundi Club gave utterance to this opinion:

"We are about to enter, if indeed we have not already entered, a new social era, one which few persons of today

ever dreamed was possible. It is an era which means that the aristocracy of the future will not be one of wealth or of title, but of the man who does something for his fellow men and his country. It will be a truer life of democracy than in the past. There will be no sharp distinctions between rich and poor.

"I don't want to be regarded as a socialist," he continued, "for I want to keep what's justly mine as long as possible. I mean that the merely rich man will have no credit in the community if he is of no use to the world."—*The Chicago Daily News.*

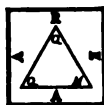
"I say to you that there are rewards which are unknown to him who seeks only what he regards as the substantial ones. The best of all is the *pure joy of service*. To do things that are worth doing—to be in the thick of it—ah! that is to live."—*William H. Taft.*

BOTH SIDES *and* The Business Philosopher

Edited by A. F. SHELDON

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VOL. XVI, No. 1



BY THE FIREPLACE

Where We Talk Things Over

THE Q Q M QUOTA LEAGUE

At the risk of some repetition, let me explain here in detail concerning this Q Q M Quota League.

A league, of course, is an organization which unites people for a common purpose.

The word "quota" means "a proportional part or share—the share or proportion assigned to each in a division."

As to the Q Q M, our readers know exactly what that means. Q stands for Quality, the second Q for Quantity, and M for Mode of conduct, including method of work.

And so, then, the kind of Quota which the members of this League stand for is the Quality, Quantity and Mode kind.

It is a league, not to *enforce* industrial and commercial peace, but to *se-secure* it—to make it secure—through the manufacture of morale in American commerce and industry among both employers and employees. Its purpose is to help its members, in whatever position, to better citizenship through better service of Heart, Head and Hand—better service in the Home, to Business and as a Citizen.

The organization therefore has a very vital bearing upon that great readjustment period which will follow the war, and which in our judgment will be one of the most important in the history of America.

Let us here briefly consider these three purposes.

Uncle Sam's army for the winning of the war has two wings; first, the right, military wing, overseas and here.

Second, the left, civilian wing, "left" on this side of "over there" that we may stand back of the "man behind the gun."

Now that he has won his fight, he needs us no less to stand back of him for food, clothing,

shelter, transportation home, a job after he returns, and, in the meantime, all the home comfort and spirit we can send him to sustain him during the months of almost hopeless homesickness just beginning, when he has nothing much to do but to wait and to think.

When all the free world of Europe, bodies bleeding from the wounds of the Hun, hearts bleeding and burning too, with sorrow and with anger for the massacre and the maiming and the spoliation of the helpless—when all that free world, fighting on, one against two—one against ten—when all that free world, hoping the hope that maketh sick the waiting heart, turned toward America its battle-worn face, its weary eyes, red-rimmed with sleepless conflict, praying to us to come in and help for their sake and for our own sake—

Then answered our Army and Navy!

And their answer is written in their refusal to retreat on orders at the Marne, in the death-writhings of a hundred Hun sea-snakes, in a hundred battle names that will be rallying cries for the free peoples of the world so long as time shall be.

Now about the left wing, including you and me.

"The victories of life are won, not on the fields nor in the mart where the decisive struggle takes place, but *in the obscure and forgotten hours of preparation.*"

So our boys won their battles, not alone at Chateau Thierry, St. Mihiel, the Argonne, but at Camp Grant, Camp Logan, Camp Merritt.

Their *willingness* to fight, no one questions; their *physical strength* is the finest in the world; their *faith* in their cause and in ultimate victory no one doubts. Their *morale* is the morale of free men, fighting that freedom may endure.

But with only this equipment, they would have been an unarmed mob, and the Kaiser's Prussians would have goose-stepped to Paris over the bodies of our dead and through the disorganized hordes of our brave men.

If they, then, being strong, and willing to fight, with every fiber tingling with eagerness to give battle—if they, then, need training, need organization, need drill, then do not we also, the left wing, need a special fitness for our task?

It is an entirely new and unprecedented task. The mere comprehension of it requires thought and study. To meet its requirements demands the strengthening and upbuilding of every fiber of being—of every faculty of Head, Heart and Hand.

Our Q Q M Quota League is organized to meet this need in a large way. It points out how to get the maximum of results from the maximum of effort, so that there may be the least waste of time, energy and plan on the part of its members.

We Americans love our superlatives. We are the richest country in the world; have the largest system of navigable rivers and the biggest chain of inland seas, plunging to the ocean over the greatest falls and rapids. We build the tallest skyscrapers, the mightiest bridges, the greatest railroads. Our Panama Canal is one of the wonders of the world. We are the most democratic nation; we have provided more money in a shorter time for the war than any other country; we have raised, officered, trained and outfitted our effective force in less time than such a feat was ever performed before; we have sent overseas the biggest army that was ever transported over any body of water; physically, mentally and morally our boys are the best cared for of any army ever organized; we are building more ships in less time, raising more wheat, giving more money to our Red Cross and to charity, sending more food to our Allies and the Prussian-stricken poor of Europe than any other nation. We are now making more guns, building more airplanes—

And so on.

Yet the cold fact is that we are only a fraction of one hundred per cent efficient in this great task we have undertaken. We are very far from doing all we can, and just that far also from doing all we *should*.

The Hun claimed to be a super-man—a

more-than-man—a superior being. Well, it took him forty years to perfect his "superiority."

The work of the Almighty in making us real men and true women is good enough for us. And we have beaten the "super-man" by our *superlative* men—men raised in less than a year to the height of fighting effectiveness, grounded on a morale built of the foundation stones of freedom, and backed by the self-sacrificing efficiency of superlative men and women in the left wing of the army of Uncle Sam.

Yet every bit of increased understanding, every bit of training of the powers of head, heart and hand—every effort above the ordinary—brings our war task that much nearer its close.

The Q Q M Quota League, then, is a harness for our individual powers, that every ounce of our energy may be directed in harmony with the efforts of all the nation's faithful sons and daughters who are adapting the arts of peace to the usages of war that our fighting men and our allies may be saved and served.

But the League is more than that. It aims at the individual success of each member through training which increases the power of every individual to give profitable service and to win his own life's battle.

Yet that is not all. It will fit each member in a bigger way for the problems that will come after the war, when the world must be kept safe for democracy and *democracy safe for the world*. We cannot barter our dearly bought liberties in exchange for any degree of ignorance in the exercise of power from any class of our people. We must see the problems of life as they exist; we must realize that the welfare and the progress of society as a whole depends upon the individual welfare of every member composing that society, and we must learn how, with a broad vision and the spirit of service in our hearts, to actually help in the evolution of the world's progress, so that we may be spared in any degree the destructiveness of revolution.

The full benefits of Q Q M membership include:

A—Twelve letters called Q Q M Service Letters, being a series of Little Lessons in the Mathematics of Life. We call them letters simply because they are written in the familiar letter style. They are very basic documents, that might well be considered a Course in the Science of Citizenship.

B—A year's subscription to the official organ of the League, "BOTH SIDES."

C—The S O S Department, "S O S" standing for "Secretary of Service." The object of this department is to enable each member through its assistance, to apply the various laws made plain in the little lessons to his own particular problems.

You, as a regular subscriber, simply receiving this official organ, are an *associate member*. We should be glad to welcome you as an active member. The expense is but nominal, and we will send you full particulars on request. When writing, please say that you are a regular subscriber.

—A. F. SHELDON.

The war is not won until the results of our spent labor and blood and money—until the fruits of our sacrifice—are made permanent for the peoples of the earth.

The Four Big Questions

By GERALD R. McDOWELL

THE business world cares nothing about your name or your pedigree. It does not want to know who your grandfather was nor what your father did.

But it puts four direct questions to you and as you answer so will you be accepted or rejected.

These four questions are:

1. *What do you know?*
2. *Can you be depended upon?*
3. *Will you stay in the race to the end?*
4. *What can you do and how well can you do it?*

"There are too many people who are inclined to go to sleep in the shade of their family tree."

SONG OF THE SHIPBUILDER

Written for the National Service Section of the United States Shipping Board and dedicated to the men in the ship trades. First published in "The Emergency Fleet News."

We work in the oldest stuff of the world—
Water and iron and fire and air.
And the courage of men with a flag unfurled,
To build a bridge from here over there.

With a fleet of ships we'll span the sea,
To carry supplies to you in France—
Guns and food and T. N. T.—
And whatever you need for the big advance.

And what's the difference where we work—
At a bench with a hammer, or a trench at the front?
We all are needed and will not shirk;
We are done with delays! Count us in at the hunt.

And what's the difference how we fight—
With blood or money, labor or guns?
We'll keep the bridge building day and night,
Till we trestle the sea to get to the Huns.

And what's the difference where you are?

We're all on the job with a will to win;
So, boys, do your bit with your gun in the war;
We're doing our bit with the rivet machine.

We'll keep the bridge building night and day;
We'll speed up ahead of the submarine,
We'll build to you, boys, so keep 'em at bay;
We're doing our bit with the rivet machine.

Boys, keep up your courage, we're getting to you,
Khaki or overalls, count us all in—
Knapsacks or dinner pails, we're fighting, too,
And doing our bit with the rivet machine.

In camp or the shipyard we all of us swear
That the hope ye are building will span to Berlin;
We're all of us soldiers, to do or to dare;
And we're doing our bit with the rivet machine.

DRESSING LIKE A SUCCESS

II

By ORISON SWETT MARDEN

NOW WE come to the second article which Dr. Marden has sent us on this same subject, the real importance of "sprucing up" in order to look the part of a successful man or woman. We'll admit that Lincoln wasn't exactly a natty dresser. Judging from old photographs, however, most men in Civil War days didn't care a tailor's goose how they looked. And you and I are not Lincolns. Therefore, if a new suit will help us even to get by that precocious judge of men, the Office Boy, let us strive for the marks of that high calling—at any rate, the Hart, Schaffner & Marx.

ACTORS know that a costume which exactly fits a character helps them to portray that character. The greatest living actor could not successfully play the part of a beggar while gorgeously dressed like a prince. There would be no sympathy between his dress and the part he was playing.

All of our faculties, our pride, our courage, our initiative, our powers of decision or judgment, our level-headedness, our resourcefulness, our effectiveness, our ingenuity, are powerfully affected by our clothes. We are giants or pigmies according to the way we are dressed.

The tendency the world over is to dress better and more becomingly, to spend more for clothing, for one's personal adornment, because it is an acknowledged fact that good clothing not only increases our efficiency but also influences others' opinion of us; and we cannot be entirely heedless of such influences.

I know business men who put on entire fresh garments every evening, because they believe it pays in the increased sense of well-being, of comfort and assurance. They put on evening dress because they believe that the removing of the clothing which one has worn during the day makes it easier to remove the cares and worries, the trials and annoyances of the day's work, which seem to cling to one's business apparel.

In other words, a complete change from the day's work, day's activities, the leaving behind of everything which could possibly suggest the crosses, the worries and anxieties of the day, is a wonderful help mentally.

It is a curious fact that one's mental condition during the day seems to adhere to his environment, and with the very change of his environment from the office, the store, or the factory, to the home, the removal of the clothes which one has worn during the day seems to open up a new world. This is one reason why it is so injurious for one to remain in the evening in the same environment in which one has spent the day.

Women, by the way, suffer most from this monotony of environment. The husband leaves the environment which has vexed and worn him out during the day time, but the wife as a rule does not get this chance. She is in the same atmosphere and she does not find that newness, that mental expression of freshness in her environment. The influences which have been active during the day time continue during the evening. For this reason women ought to go out much more in the evenings. They ought to go to places of amusement and recreation. They ought to go often to the hotels or restaurants to dinner, because of the mental change of environment. And their men folks should encourage them to do so, for selfish reasons if not for unselfish ones.

New scenes, new environment, would tend to refreshen and to renew the fagged homedweller's mind. Instead of this, most women retire with the same load of crosses and anxieties which have been in their atmosphere during the day. Many of them are so worn out at the close of a busy day, working for others, that they neglect their personal

appearance. They do not realize that by changing their garments they can wonderfully rejuvenate their weary bodies. This indifference to the duty they owe themselves has caused many home-coming men to grow indifferent to their wives and families.

Most men would forgive almost anything in a woman, rather than slovenliness or indifference in dress.

I know a very beautiful woman who has an admiring friend who always asks her as a special favor to dress just as attractively as she possibly can whenever she visits her, because, she says, it is such a treat to her. This woman has a charm that seems to turn everything which she touches into a picture. She makes her own hats and her clothing, which seem to be a part of her person. An indifferent, slovenly habit of dress, unconsciously mars one's ideal and blunts the finer sentiments.

Never dress, however, so your attire will attract the first attention. Everything should be subordinated to the face and personality. Dress should not make a loud appeal. Loud, gaudy colors are the first thing that attracts attention, and that always places the individual at a disadvantage. In the great master-paintings, while there are many figures, there is every effort to fix the attention upon the main idea of the central figure, everything else is subordinated to that. If one were to look at any other figure upon the canvas it would seem to say, "Do not fix your eyes upon me; I am here merely to set off the central figure, to which I am subordinated; I am a sort of an index finger pointing to the master ideal of the artist."

One's personality should always be the central object in the human picture. The costume is merely an accessory to set off to better advantage the central object—the individual.

What would we think of a great artist who put such gaudy, showy frame upon his masterpiece that its very gaudiness attracted the attention away from his picture? It might be a very beautiful and costly frame, and yet it might spoil his painting by placing it at a great disadvantage.

Finally, many make a mistake in trying to economize too much on clothing when they are out of work and looking for a situation. Now, your clothing may be good enough to enable you to hold your position, but it may

not be good enough to get one, for to make a first good impression upon a would-be employer is very important.

I know of a young man who had become disgusted because he had long been out of work and who practically spent his last dollar for a fine new suit of clothes. His family remonstrated with him, but he got a good job very quickly, and there is no doubt that his good appearance had much to do with his good fortune.

An employer naturally thinks that a man looking for a job will make as good an appearance as he can, that he will put up as good a front as possible, and he judges him largely by his appearance. If the applicant is shabbily dressed he naturally concludes he has a slovenly mind, a slipshod mentality. In other words, while not conclusive, a good appearance is *prima facie* evidence. A neat, orderly dress indicates an orderly mind.

A CAPTAIN of industry was addressing the students of a college.

"All my success in life," he said, proudly, "All my enormous financial prestige, I owe to one thing only—pluck. I want all you young men to take that for your motto—pluck, pluck, pluck!"

He paused impressively, and a small student seated in the front row queried:

"Yes, sir, but won't you please tell us how many and whom did you pluck?"—*Harper's Magazine*.

WHEN Mr. Dobbs reached the boot-maker's shop, where he had left his boots to be mended, he found the place closed and apparently deserted. He banged on the front door lustily, and at length Threadwax thrust his head through an upper window.

"What d'ye want?" he asked.

"My boots," said Mr. Dobbs. "You said you'd have them ready for me today."

"But haven't you heard?" said the cobbler. "I've failed—gone bankrupt!"

"I don't care! I want my boots!" said Dobbs angrily.

Threadwax disappeared, and an instant later one boot clattered down at Dobbs' feet.

"But where's the other?" he cried.

"That's all you'll get," said Threadwax. "I'm only paying fifty per cent!"

THE PHILOSOPHY OF PULLMAN SAM

EDITED BY O. SHAW

SAM is a sleeping-car porter and a shrewd business psychologist. To an extraordinary degree his is a "going" concern—his business being conducted on the Twentieth Century Limited—and it brings him into daily contact with the Boys Who Build. Sam eats with his ears, chews your words with the cud of reflection, and then sort of regurgitates. The result is a brunet philosophy of life and business that is uniquely expressed at any rate.

Sam Sails Into Suggestive Salesmanship,

ALAS! there is no longer any Twentieth Century Limited. Mr. McAdoo calls it Number Somethingorother—I've forgotten what. But our old friend Sam is still on board and still valet, ladies' maid and children's nurse, combined. Nevertheless, he has his leisure moments—trust an African for that—and during a short stretch of them the other night I got him started on the subject of suggestion in salesmanship.

That may seem an unlikely topic of conversation for a colored porter, but you ought to know by this time that Sam—in common with a great many of the Brethren of the Brush Broom—is by no means willing to live down to our conception of what a Pullman porter is likely to think or say.

Of course his language wasn't exactly that of the business psychologists—"psychologists," he called them.

With malice prepense, just to "prime the pump" and start something, I repeated a story I had heard. It was about one of his color in Bridgeport, who went to his boss one day and announced that he was going to get "one of them fo' dollar a day jobs" in a munitions works. The next day the darky was absent and the boss assumed that he had become a war worker. But the second morning he was back and asking for his old place.

"What's the matter, Luke?" asked his former employer. "Didn't you get that job?" "Well, boss, it was like this," Luke replied. "Ah went over there, and there was a man setting behind a little window in a big, high, board fence, an' he had a big book in front of him. Ah tol' him Ah wanted one of them fo' dollar a day jobs, an' he say, 'What yo' name?' Ah done tol' him what mah name is, an' where

Ah lives, an' all like that, an' he writes 'em down in the book. Then he say, 'In case of accident, Luke, where yo' want the body sent?' " There was a dramatic pause and then the darky went on: "Boss, Ah done look that white man right smack in the eye, an' Ah say, says Ah, 'Yo' needn't pester yoreself none 'bout this here body, Mister, 'cause Ah's goin' to take it with me right now.' "

Sam laughed thoroughly. "Ah reckon that's a sho' 'nough true story," he declared. "That's jes' like a nigger. That certainly was what yo' might call a 'leadin' ' question, though. It reminds me of some of them there questions Mister Book Agent asks yo' when he's fixin' to sell yo' a set of 'The Last Words of the Good an' Great,' in twenty-fo' volumes, limp calico bindin', a quarter down an' three-quarters a day fo' the rest of yore unnatural life. Yo' is wishin' yo' could say no in 'bout seven separate an' distince languages, livin' an' daid, or that yo' had the nerve to take Mister Agent by the scruff of his pants an' throw him off the train, when he don' do a solitary thing but han' yo' his fountain pencil an' say, sweet an' low-like, 'Sign right here, Mister Black, on this lovely dotted line!' Or mebbe he'll say, as innocent as a cooin' rattlesnake, 'Where yo' like the books sent, to yore office or yore residence, Mister Victim, sah?

"All the time yo' want to fall *on* him—hard; but 'stead of that, yo' falls *fo'* him. An' they calls that salesmanship!"

"They certainly do," I agreed. "What do you call it, Sam?"

"Me? Ah calls it a plain case of 'breakin' an' enterin',' sah, or high—Ah reckon Ah should say low-way robbery!"

"That's pretty strong language, isn't it?"

"Mebbe so, sah, but Ah don' think it's

done got any too many teeth. Ah sho' does want it to bite, Cap. Ah'd a heap sight rather one of them slick gents with the Vacuum Oil Smile an' the self-startin' line of conversation would stick me up on the street an' try to ambulate mah roll. Ah don' see no great difference, sah."

"But you don't have to sign your name on that dotted line, Sam—you're not obliged to buy anything you don't want."

My ebony philosopher looked his scorn.

"No—an' yo' don' *have* to throw up yore hands when one of them there yolks—Ah mean eggs—done aim a gun (he referred to yeggs, I assume) at yore point of view, an' say, 'Yore money or yore two pounds of sugar!' But Ah notice yo' does throw up yore hands, 'most gen'ally. It's jes' the same thing, boss—jes' same as stealin' a slice of bread from a starvin' Belgium. The Belgium don' want to give up that bread—an' yo' don' want to give up yo' money for no books in buxom bindin's; but the seven-'levens am loaded, the game am conjured fo' fair.

"Yo' jes' cain't win nohow when yo' plays with them slicksters, sah. They got too many them psychothetical questions on their tongues, an' them hypnocritical aces up their sleeves. Shell games an' three peas ain't on

the same train with them. They jes' natchally cain't make their claims behave. To sell the customer or to hell with him—or both at oncet,—it am all one to them short-change artists, sah.

"Why, they's jes' as bad as the mos' criminal of them criminal lawyers. They got mo' tricks than a trained flea. They leads yo' gently by the han' alongside of that there babblin' brook of conversation of theirs, until yo' am half asleep an' ready to swear the new moon am a slice of watermillon after a nigger done am through with it. They gets yo' to jumpin' through a hoop an' answerin' yes like a parrot runnin' on one cylinder; an' then, all of a sudden, they turns on yo' when yo' am good an' doped, an' sleepily watchin' the rise an' fall of their Adam's-apple, an' the next thing yo' knows yo' has said yes once too often an' the sale am made. No, sah, that ain't salesmanship—all this here sellin' people stuff they don' rightly want an' cain't afford to pay fo'—that's mental 'sault an' battery!"

"If a salesman heard you say that, Sam—"

"Ah cain't help it, Colonel, it's the Gawd's truth!"

"But they think all that is just a case of studying the fine points of the game, of knowing their business. Would you have

In Flanders Fields

BY LIEUT. COL. JOHN D. McCRAE

(Written during the second battle of Ypres, April, 1915. The author, Dr. John D. McCrae, of Montreal, Canada, was killed on duty in Flanders, January 28, 1918.)

IN FLANDERS fields the poppies blow
Between the crosses, row on row,
That mark our place; and in the sky
The larks, still bravely singing, fly,
Scarce heard amidst the guns below.
We are the dead. Short days ago
We lived, felt dawn, saw sunset glow,
Loved and were loved, and now we lie
In Flanders fields.

Take up our quarrel with the foe!
To you from falling hands we throw
The torch. Be yours to hold it high!
If ye break faith with us who die
We shall not sleep, though poppies grow
In Flanders fields.

America's Answer

BY R. W. LILLARD

(Written after the death of Lieut. Col. McCrae, author of "In Flanders Fields," and printed in The New York Evening Post.)

REST ye in peace, ye Flanders dead.
The fight that ye so bravely led
We've taken up. And we will keep
True faith with you who lie asleep
With each a cross to mark his bed,
And poppies blowing overhead,
Where once his own life blood ran red
So let your rest be sweet and deep
In Flanders fields.

Fear not that ye have died for naught.
The torch ye threw to us we caught.
Ten million hands will hold it high,
And Freedom's light shall never die!
We've learned the lesson that ye taught
In Flanders fields.

them forget all they have learned? If they did, sales would fall off heaven knows how much!"

"Let 'em fall then. It wouldn't hurt the sale of things folks need an' hones fo,' would it? An' it wouldn't keep no salesman from *educatin'* me up to really feelin' the need of a Victorola or a washin' machine 'cause he had made me see its value. I ain't kickin' 'bout that or sayin' these here salesmen ought to take yo' first no for an answer. But hoodoo'in' yo' into buyin', workin' on yo' feelin' like a camp meetin' preacher works on them niggers down South till they feels the 'power' an' gets the 'shakes,' that ain't letig—that ain't legit—that ain't no kind of sellin' at all, it's sandbaggin'. Supposin' they has found out they can do it? They's a right smart lot of things that we all know we could do—but the law won't let us. An' it oughtn't to let anybody sell another anything jes' 'cause he didn't know how to say no.

"Ah tells yo', sah, the man or the woman

—he's often a lady, yo' know—who sells me somethin' Ah never would have thought of buyin' if he hadn't crossed mah path at the thirteenth hour, an' somethin' that'll never do me two bits of real good, is a robber an' a profiteer jes' as much as if he had rocked me to sleep with a pavin' stone an' had went through mah pockets while Ah was sleepin' off the effects.

"An' lemme tell yo' something else, boss. If mah white namesake, yore Uncle Sam, knew which side his bread was oleoed on, he would stop all this here frenzied sellin' fo' the duration of the war—an' ninety-nine years thereupon. An' if he once put all the fevered sellin' in cold storage we'd find ourselves spendin' a few billiums less a year in foolish buyin'—an' we'd have so much money in the ol' sock that the next Liberty Loan would be fully described the first day!"

I don't know what you'll say to it, but Sam gave me something to think about.

BUSINESS LAUGHS

SOME one asked a successful but modest man in San Francisco what he understood by the term "foresight."

"Foresight," said the modest one, "is that quality whereby we are enabled to blunder into success without looking surprised."—*Harper's Magazine*.

Here's another anecdote which hits off the sort of business this magazine is so "agin."

TWO brothers once ran a store in a small Western town, where they had quite a large trade in wool on barter. One of the brothers became converted at a revival and urged the other to follow in his footsteps.

"You ought to join, Jake," said the converted one. "You don't know how helpful and comforting it is to be a member of the church."

"I know, Bill," admitted Jake, thoughtfully, "an' I would like to join, but I don't see how I can."

"Why not?" persisted the first. "What is to prevent you?"

"Well, it's jes' this way, Bill," declared Jake. "There has got to be somebody in the firm to weigh this here wool."—*Philadelphia Telegraph*.

A New York lawyer tells of a conversation that occurred in his presence between a bank president and his son who was about to leave for the West, there to engage in business on his own account.

"Son," said the father, "on this, the threshold of your business life, I desire to impress one thought upon your mind. Honesty, ever and always, is the policy that is best."

"Yes, father," said the young man.

"And, by the way," added the graybeard, "I would urge you to read up a little on corporation law. It will amaze you to discover how many things you can do in a business way and still be honest."—*Harper's Magazine*.

THE young housewife was complaining of the small piece of ice that had been left in response to her order for fifty pounds.

That the iceman was convinced that she was young and inexperienced is evidenced by the nature of his reply:

"But notice, ma'am, the firm and excellent quality of it. In buying ice your motto should be, 'Not how much, but how good.'" —*Harper's Magazine*.

S. O. S. DEPARTMENT

THE S. O. S. DEPARTMENT is conducted by G. R. McDowell, our Secretary of Service. It is for the benefit of Q-Q-M-ers, regular and associate members, who are invited to ask questions on how to understand and apply the principles of the "Mathematics of Life" to their problems of business and living.

If a personal reply is desired to any letter, a stamped and addressed return envelope should be enclosed with the inquiry. Address correspondence to S. O. S. Department, Rm. 918, North American Bldg., Chicago, Illinois.

Editor, Both Sides:

"What do those two words Capital and Labor actually mean? Are we not all Laborers and Capitalists? Do we not labor by application of our knowledge, and is not knowledge our capital? Could we not strike out the words Capital and Labor from the long list of confounding words?"—*A San Francisco Reader.*

Capital and Labor are two perfectly good words when properly understood and used.

Labor means physical or mental toil accompanied with pain and fatigue and largely fruitless of results. It implies lost effort. It is improperly used as equivalent to work. By writers on political economy the term means the bodily effort exerted in supplying society with food, raiment, shelter and the articles of convenience and luxury. It is restricted to service rendered by the artisan, operative or laborer, in the production of wealth, as distinguished from the service rendered by capitalists or by those whose work is principally or almost entirely mental. The term Labor is misused to mean laborers, operatives or artisans, as a class, and this leads to such fallacies as "Labor produces all wealth; hence all wealth belongs to laboring men."

Capital is not knowledge any more than Labor is brawn. Knowledge applied is a power and a means for the production of wealth, and brawn is the basis of endurance or the bodily power for sustained effort.

All Capital is wealth, but all wealth is not Capital. When Capital is called knowledge, and health, wealth, the language is symbolic, but not scientifically correct.

Wealth consists of those material things which have been secured, moved, worked up, combined, separated, stored or otherwise modified so as to be capable of ministering to

human wants and desires. Wealth is the product or result of Labor directed by knowledge assisted by Capital and applied to land.

Capital is that portion of wealth which is employed in the production of more wealth. It has also been called "Stored up labor or conserved service."

There is no reason for striking out the words Capital and Labor. There is no conflict between Labor and Capital and never can be any more than there is a conflict between the bees and the honey in the honeycomb.

The strife or conflict is between those who have and those who have not. It is not a dispute about the production of wealth, but about its division or distribution. It began when mankind first came together and attempted to live the community life, and it will only be settled, if ever, when all have acquired a high sense of honor and a perfect sense of justice.

What was true of Conservation, of Production and of Business Opportunity before November 11, 1918, holds good today, and *will continue to hold good* till the terrors of a winter of famine and freezing are past in Europe—till stable governments have been put into working order for her newly freed people.

A naked, hungry world has been left crying on our doorstep; we must transport home two and a quarter million men, and provide for them and do their work till they return—and it will be long before they can all return.

Till these things are done, and until the reconstruction is accomplished, it is required of you by the rest of humanity that *you shall live on a war basis, and do a full share with the best there is in you.*



THE BUSINESS PHILOSOPHER AMONG HIS BOOKS

THIS Department endeavors to acknowledge all books received, but can review only such as promise to be of practical service or inspiration to Business Men and Business Women Who Think. For the convenience of readers, any book mentioned will be supplied by BOTH SIDES Bargain Book Department, 36 South State St., Chicago, Ill., upon receipt of price, plus postage, if any.

BREATHING THE ATMOSPHERE OF SUCCESS

“THEODORE ROOSEVELT, a bright, precocious boy, aged twelve,” the family physician wrote in his ‘case book,’” we read in *Stories of Achievement*, edited by Asa Don Dickinson (Doubleday, Page & Co., for The Review of Reviews Co.; six volumes, \$4.50). And then we are told that the Doctor remarked to his partner, of the same youngster, “He ought to make his mark but for the difficulty that he has a rich father.” “The Weakling Who Became Strong” is the sub-title of this interesting little sketch of the great ex-President’s early life in which we are told that, “Among all the youths born to wealth, Roosevelt alone has gained an important place in the history of our democracy.”

But Roosevelt’s is only one of many “*Stories of Achievement*,” ancient and modern, representative of many different walks of life, which have been brought together in this handy and fascinating set of books with their engraved frontispieces and their wealth of anecdotes.

David is here, and Alfred the Great, and Robert Bruce; and here too are Lincoln and Grant, Rockefeller and Carnegie, Edison and Peary, Jacob Reis and Booker Washington, and many another soldier of service, man and woman. And one volume, by the way, is devoted to “Inspiration and Suggestion,” and among other selections contains one on “The Ideal in Employment,” by Dr. Katherine Blackford and Arthur Newcomb, from their book, “The Job, the Man, the Boss.” Mr.

Newcomb was formerly associate editor of *The Business Philosopher*.

All in all, *Stories of Achievement* will be found well worth while by anyone who is interested in cultivating the habit of Success and living in the atmosphere of it—and who is not?

A BIG IDEA INDEED

“THAT was a big idea of yours, Skinner—a damned big idea,” McLaughlin said, in a voice that was just a bit unsteady, and he put his hand on the shoulder of his young partner, Skinner—you remember Skinner and his dress suit, in the *Saturday Evening Post*—bless it!

Well, then, read *Skinner’s Big Idea* by the same author, Henry Irving Dodge (Harper & Bros., New York; 50 cents net). It’s a story that means something big, yet is humorous. In it Skinner tackles the problem of weeding out some middle-aged employees in favor of younger blood—tackles it from an entirely new angle and with surprising results. It’s a sure enough business story and a heart warming one at the same time. What’s more, it drives home a lesson that is especially timely just now when our young blood is being drawn off so rapidly, thereby putting heavier burdens on older shoulders in almost every business house.

COST ENGINEERING

“THE crying need is for facts,” Robert S. Denham, of the Denham Cost-finding Co., of Cleveland, tells us in his new

book, *Fundamentals of Cost and Profit Calculation* (Cost Engineer Pub. Co., Cleveland; \$1); "the facts of cost, the facts of profits, not the camouflage of meaningless, mythical phrases such as cost accounting offers in 'prime cost,' 'factory cost,' 'labor cost' and 'gross profit,' nor the Stygian mystery of that cesspool of ignorance 'overhead expense.'"

"But the ancient methods must be discarded. The uncertainty of 'overhead' and 'gross profit' must give way to the definiteness of practical Cost Engineering. Theories and formulas must be replaced by analysis and reason."

Whereupon, the author proceeds to tell us what's what and why. His chapter subjects include "The Philosophy of Cost and Profit," "Direct Expenses," "Indirect Expenses," "Economic Expenses," "Determining Cost," "Selling Prices and Profits," "Making Cost and Profit Statements," and "The Terminology of Cost Engineering."

BOOKS RECEIVED

WE ACKNOWLEDGE with thanks and shall review all of the following books that come within the scope of this magazine:

Lessons in Personal Efficiency, by Robert Grimshaw (The Macmillan Co., New York; \$1.50).

The Way of Success, by William H. Hamby. (Laird & Lee, Inc., Chicago; \$1 net).

Patenting and Promoting Inventions, by Mois H. Avram, M. E., Lecturer on Industrial Engineering at New York University (Robert M. McBride & Co., New York; \$1.50 net).

Bill of the U. S. A. and Other War Verses, by Kenneth Graham Duffield (Henry Altamus Co., Philadelphia; 50 cents net).

Love's Way, by Orison Swett Marden (Thomas Y. Crowell Co., New York).

Thrift, by Orison Swett Marden (Thomas Y. Crowell Co., New York).

Healing Yourself, by Christian D. Larson (Thomas Y. Crowell Co., New York).

"German Efficiency" Again

WE TAKE pleasure in announcing, at the request of the publishers of *National Magazine*, that the article on "The German Efficiency Myth," by Bennett Chapple, which originally appeared in that magazine, and from which we quoted extensively in an

article in our April issue, is now available in inexpensive booklet form for quantity distribution, a fact which has been taken advantage of by many business houses.

"Ten Commandments" of the Boss

Here are the conclusions of one successful concern on what makes for the success of an employee and the house as well. These modern "ten commandments" just about cover the subject:

First—Don't lie. It wastes my time and yours. I am sure to catch you in the end, and that is the wrong end.

Second—Watch your work, not the clock. A long day's work makes a long day short; and a short day's work makes my face long.

Third—Give me more than I expect, and I will give you more than you expect. I can afford to increase your pay if you increase my profits.

Fourth—You owe so much to yourself you cannot afford to owe anybody else. Keep out of debt or keep out of my shop.

Fifth—Dishonesty is never an accident. Good men, like good women, never see temptation when they meet it.

Sixth—Mind your own business, and in time you will have a business of your own to mind.

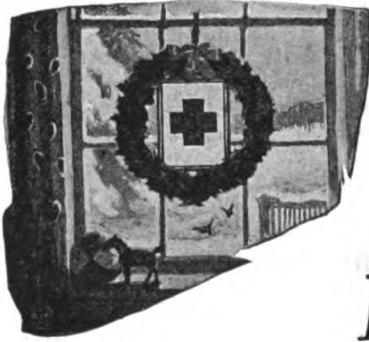
Seventh—Don't do anything here which hurts your self-respect. An employee who is willing to steal for me is willing to steal from me.

Eighth—It is none of my business what you do at night. But if dissipation affects what you do the next day, and you do half as much as I demand, you'll last half as long as you hoped.

Ninth—Don't tell me what I'd like to hear, but what I ought to hear. I don't want a valet to my vanity, but one for my dollars.

Tenth—Don't kick if I kick. If you're worth correcting, you're worth while keeping. I don't waste time cutting specks out of rotten apples.—*Personal Efficiency*.

YESTERDAY America was a great material mass blinded by wealth, says Gabrielle D'Annunzio, the famous Italian poet, today it is a spiritual glory, ardent and militant.



Mother

I USED to be a little bit ashamed of the way I felt about Mother. I loved her, of course—loved her with all the love that could be crowded into a boy's heart—but I hated to show it. Only girls and babies, I thought, showed affection. It wasn't "manly" for a boy to be petted—especially if there was someone around to see.

I used to go to Mother when I had cut my finger or had some childish grief or woe and she would bind up the wound in my finger and my heart and drive away all the pain and sorrow in some strange, mysterious way that only mothers know about.

Then she'd put her arm around me and smooth my hair—but I'd pull away and swagger out, whistling loudly, and play with my dog.

But at nights when I'd gone tired to bed I'd think about Mother.

And always she appeared in a sort of soft light with a smile of understanding. To myself, I called her "The Greatest Mother in the World."

* * * * *

The other day I saw a Red Cross Poster—a white clad nurse with a

wounded soldier in her arms; they called it "The Greatest Mother in the World."

It brought a jealous little tug to my heart when I saw it. I resented the use of that title for a Red Cross Poster. It was my name for Mother.

I closed my eyes for a moment and a vision of Mother came to me. The same soft light and tender smile. And when I looked up at the poster again I understood.

I felt that the Red Cross had the right to use that title, "The Greatest Mother in the World."

For I realized that the spirit of my Mother—and yours—was behind that big organization—binding up cut fingers for little boys who have grown up and aren't really little boys any longer.

And that's the reason I'm going to answer "Present!" at the

RED CROSS CHRISTMAS ROLL CALL

DECEMBER 16-23

"Join the Red Cross—all you need is a heart and a dollar!"



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The Business Philosopher

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XVI

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Official Organ
The Q. Q. M. Quota League
and
The Business Science Society

JANUARY, 1919

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Never before have useful books been quite so appropriate as New Year's Gifts—or gifts for any other occasion.

We have only partly finished our big job over the water; many days must pass before Jack comes sailing home, or Johnny can put on again the clothes he wore before he donned his glorious khaki.

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No book list in these pages is complete without the Marden Books. **Charles M. Schwab** says he owes a *great deal of his success* to them; **John Wanamaker** would *sacrifice a meal a day*, if necessary to get them; **John H. Patterson** has purchased many for National Cash Register employees and salesmen, and says they are "*brimming over* with valuable suggestions on business and other things that every business man should know about."

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Miracle of Right Thought	1.35	Cheerfulness54
He Can Who Thinks He Can	1.35	An Iron Will54
		Character54

There is spread for you the mental feast; you may have the entire two lists *table d'hôte* or make your choice *a la carte*, for yourself, your friend, or your enemy, if you have one, to whom you may wish to show good will at this Christmastime when the Prince of Peace is resuming his interrupted reign over a war-swept world.

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BOTH SIDES

FORMERLY
THE BUSINESS PHILOSOPHER

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Only that which tends to increase the "Area" or A+R+E+A of the reader—that is, his Ability, Reliability, Endurance and Action—will appear in this magazine.

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"You haven't heard much till you have heard BOTH SIDES."

Thus happily a philosopher of old spoke in advance a good word for our cause, probably without intention, but none the less truly and effectively.

As a subscriber, or as a regular Q.-Q.-M.-er, you are now on record as being interested in both sides of the biggest question in the world—in Human Service and in the Product of Human Service—in Labor and in Capital—in the cause of all men everywhere, that each may recognize his Duties, Obligations and Responsibilities, and by fulfilling them, earn a happy share of Rights, Privileges and Prerogatives.

Because such an attitude of mind makes for Health, Happiness and Prosperity, BOTH SIDES congratulates you, this January, 1919.

And may you have a very harmonious and progressive New Year.

Our Q. Q. M. Resolution for 1919

THE NEW YEAR'S ambitions and resolutions of BOTH SIDES are easily stated ♪ To be honest, to be fair, to be fearless, to be loyal, to be friendly ♪ To build a nation-wide and a world-wide organization, not to exploit nor to oppress any class, high or low, rich or poor, educated or ignorant, for in oppression there is always tyranny, and tyranny scorches with its destructive power whatever it touches, and especially those who live it, and those who take up arms for or against it, and even their women and children ♪ But to build an organization seeking the individual happiness of every member, founded on obedience to natural law, and to spread the knowledge necessary so that each may understand that natural law ♪ To abolish poverty, disease and crime by finding their causes and by removing those causes ♪ And thus to serve the best and the greatest country in the world, and all the other best and greatest countries in the world, by putting human relationships of every sort on the basis of mutual understanding, mutual friendship and mutual co-operation ♪ We make no pretense of being modest about the size of the task we have set for ourselves, nor about our ambition to accomplish it ♪ Nevertheless, we approach it in humility of spirit, praying to be guided in saying and in doing the right thing at the right time and place ♪ We ask also the hearty co-operation of every member of the Q. Q. M. Quota League, and every other friend of humanity, for, after all, the task is world-wide, and the labor to accomplish it must finally be world-wide, too.

BOTH SIDES

FORMERLY THE BUSINESS PHILOSOPHER

VOLUME XVI

JANUARY, 1919

NUMBER 2

"BOTH SIDES"

A TALK ABOUT THE FRONT COVER TRIANGLE

OUR English language is a peculiar one in many ways.

In the first place, it is extremely elastic. One word often has many different meanings.

Thus, a horse is "fast" when he is hitched to a post and obliged to stand still. The same horse is fast when he is breaking the world's record for speed.

Again, many misunderstandings arise from the wrong use of words. The world gradually comes to accept a certain meaning for a certain word, simply because dictionary authors or political economists, for instance, use it that way and we form the racial habit of giving anything but the true and natural meaning to a given word.

False beliefs grow out of the wrong use of words and do a lot of damage before they are corrected.

Thus, the word education has always meant eduction or development in its true meaning; but because it was accepted for centuries as meaning instruction or the gaining of knowledge, far reaching false beliefs tremendously destructive in their consequences became rooted and grooved in racial consciousness.

Last month, in the first issue of *BOTH SIDES*, a San Francisco subscriber asked the following question of our S. O. S. Department:

"Editor, *BOTH SIDES*:

"What do those two words Capital and Labor actually mean? Are we not all Laborers and Capitalists? Do we not labor by application of our knowledge, and is not knowledge our capital? Could we not strike out the words Capital and Labor from the long list of confounding words?"

Mr. McDowell, our Secretary of Service, answered it as follows:

"Capital and Labor are two perfectly good

words when properly understood and used.

"Labor means physical or mental toil accompanied with pain and fatigue and largely fruitless of results. It implies lost effort. It is improperly used as equivalent to work. By writers on political economy the term means the bodily effort exerted in supplying society with food, raiment, shelter and the articles of convenience and luxury. It is restricted to service rendered by the artisan, operative or laborer, in the production of wealth, as distinguished from the service rendered by capitalists or by those whose work is principally or almost entirely mental. The term Labor is misused to mean laborers, operatives or artisans, as a class, and this leads to such fallacies as 'Labor produces all wealth; hence all wealth belongs to laboring men.'

"Capital is not knowledge any more than Labor is brawn. Knowledge applied is a power and a means for the production of wealth, and brawn is the basis of endurance or the bodily power for sustained effort.

"All Capital is wealth, but all wealth is not Capital. When Capital is called knowledge, and health, wealth, the language is symbolic, but not scientifically correct.

"Wealth consists of those material things which have been secured, moved, worked up, combined, separated, stored or otherwise modified so as to be capable of ministering to human wants and desires. Wealth is the product or result of Labor directed by knowledge assisted by Capital and applied to land.

"Capital is that portion of wealth which is employed in the production of more wealth. It has also been called 'Stored up labor or conserved service.'

"There is no reason for striking out the words Capital and Labor. There is no conflict between Labor and Capital and never can be any more than there is a conflict between the bees and the honey in the honey-comb.

"The strife or conflict is between those who have and those who have not. It is not a dispute about the production of wealth, but about its division or distribution. It began when mankind first came together and attempted to live the community life, and it will only be settled, if ever, when all have acquired a high sense of honor and a perfect sense of justice."

I am very glad that my friend McDowell did answer that question in the language of dictionaries and political economists. Mack has a unique way of bringing things to a focus. He has the delightful habit of both starting things and then finishing them.

He knew he would start something with me and a lot of the regular members of our Q. Q. M. family by answering the reader of big vision from San Francisco in the language of the old-time specialist of the age of political economists, which is now so rapidly passing away. Or rather by starting to answer it. His answer is really in installments one and two. He started to answer the question in the S. O. S. Département of December. This is a continuation of the answer by ye editor and you will find Mack's second installment of his answer in the S. O. S. Département of this issue.

When an author uses a word it is important that we know the meaning which the author had in mind when he used that word.

It is important that every reader of BOTH SIDES know exactly what the editor-in-chief of BOTH SIDES means when he uses the words "Capital" and "Labor."

As a matter of fact, I don't care a cent what other authors mean when they use these terms or how dictionaries define them. Whenever I, as editor of BOTH SIDES, use the term "Labor" I mean creative force. I mean activity of human beings. I mean human service. I mean applied man power.

When I use the term "Capital" I mean the effect of applied man power. I mean that which man power, when it is once applied, creates.

Man power to me means the creator. Capital means the created thing—the thing created through human effort. Man power is cause. Capital is effect.

So far, so good. Now what is man power? How many kinds of it are there?

Man power is of two kinds:

First, static man power. That means

man power that is stored up. Power which not been used as yet.

Second, dynamic man power. Another name for this is volitional man power. It is stored man power converted into action and then it becomes work, labor, activity, service.

As to static or stored man power, there are three kinds: First, head power; second, heart power; and third, hand power.

I used the term head to represent the intellect, the knowing power of man.

I used the term heart to express man's sensibilities or feelings; his emotive power.

I use the term hand to symbolize the human body.

The sum total of these three make man power.

It is all nonsense to say that head power man power does all the creating of Capital.

It is all nonsense to say that hand power man power does all the creating of Capital. Each is a part of the whole and neither is any good without the other. And both together are destructive or at best but very lame at construction unless a goodly degree of heart power is added to the mixture.

Where military autocracy fell down was in believing apparently that head power was the whole thing.

The heads of an autocracy proceed upon the theory that a limited few must do all the thinking and directing and the many must obey.

They attempt to try to utilize the hand power of a nation to do the physical labor while they do all the mental labor and claim that the mental labor is thus doing all the real creating.

Where Bolshevism falls down is in going to the other extreme. They claim that those who perform the physical labor—those who work with their hands—do all the creating and therefore are entitled to everything that is created and that head power is not entitled to anything except to be cut off.

The fact is that head power and hand power both create; each is essential; neither can get along without the other. Just as it takes both oxygen and hydrogen to create water, so it takes both head power and hand power to create.

That is a fact in nature which no one can change, not a Lenine nor a Trotsky. There is no use trying it because it cannot be done. The fact is that hand workers or laborers

all use more or less head power in their work and all head workers use more or less hand power. Neither one as a rule uses enough heart power—not nearly as much as they should or could. A great many head power fellows don't place much value on hand power, or use enough of their own to really and truly serve; and a great many hand power fellows don't use enough head power and altogether too little heart power.

For those who plan and direct great industrial and commercial enterprises with their head power to leave out heart power in their consideration of those in their employ is a big mistake. It is not sound economics. It means the exploitation of hand power. It means profiteering of human service. It is unjust and cannot last. This has been done sometimes in the past. The tendency to even try to do it is rapidly passing away. Men are becoming too wise to be very bad. For the hand power men and women to claim that they create all wealth and ignore the brain or head power that plans, directs and furnishes the necessary money to make the wheels go round is autocracy of the worst kind. Putting into practice Bolshevism means the destruction of property rights and civilization. It means the destruction of all that is dear to the hearts of all true Americans. There is no great danger of that sort of a mental epidemic spreading very far in America. America is too enlightened.

Organized labor has raised its voice grandly and nobly and in no uncertain terms against the disease of Bolshevism. This is one of the gladdening signs of the times, evidence of the greatness of the American public.

So much for at least a brief glimpse of the real meanings of the terms Labor and Capital as I see them and use these terms.

Yes, Mr. Man of Big Vision from the Golden Gate, we are all Laborers and we are all capitalists in a very real sense, in the new sense of those terms.

And now about the base of the triangle on the front cover. You will note that the triangle as a whole indicates that Labor and Capital as we understand these terms are united. By whom?

By the people. In what sense do all the people unite or bind together Labor and Capital and compel them as it were to be one through natural law? It is by reason of the fact that the buying public as purchasers of the

useful services of the combined effort of employer and employee constitutes the final boss of the job.

To illustrate just what I mean by an example: The great meat industries of the country are the result of the combined labor of men who work with their heads and men who work with their hands. A vast amount of capital in the sense of money loaned is used in the conduct of the business. The employes and executive heads of this vast industry are making money and I understand at the present time the vast majority of employes engaged in this vast industry are making good wages.

Now let us suppose for the sake of argument that everybody in the world should turn vegetarian over night and absolutely cease the practice of eating meat of any kind. How long would it be before the owners of this vast industry in the sense of those who own the capital stock and the great army of employes would be out of a job? It certainly would not be very long.

Yes, the buying public is the boss. We the people, are the employes of everybody engaged in commerce.

Through the courtesy of Mr. Robert B. Wolf, I have just received a pamphlet written by Lord Leverhulme of England. The pamphlet contained three addresses; one entitled, "Work and Hours"; another "X Problems," and the third has the unique title, "Yourself as Master." I have read these pamphlets with very great interest—possibly my interest is intensified by reason of the fact I enjoyed the personal acquaintance of Lord Leverhulme when I was in England several years ago. He was then Sir Wm. Lever. He is one of the seers and prophets of his time, one of the really big employers of the age, who is blazing the way for the good and yet better times coming.

I shall have more to say about these addresses of Lord Leverhulme in subsequent issues. Just now I wish to quote a part of what he says on this subject of the buyer being boss, or the master, as the English put it, in his paper entitled "Yourself is Master;" "REAL EMPLOYER, THE CONSUMER."

"Now who are the employers today? You think I am one—great delusion. You think Ford is one—another delusion. We are not employers; the people who employ myself, and everyone who works in the business I am connected with, are the consumers. Let

the consumers buy other products made by other firms and where are we all at our Works? Let the consumers of motor cars buy other cars than Fords. Where are Ford and his workmen? The employer of Ford is the consumer. The employer of every master in the country today is the consumer. And ninety per cent of the consuming power of products made by machinery in this country are the workmen themselves; therefore, ninety per cent of those that employ me are workmen and their families. I want you to bear that fact in mind. My employer is the consumer and ninety per cent of the consumers of my articles are workmen, and so with all the articles made in cotton mills, boot and shoe factories and so on.

"Well, now, don't you see that the real employer is the consumer, and not the capitalist, the so-called employer? Don't you see that the consumer's own best interest must be to see that whoever is the nominal employer, he shall be stimulated to bringing out the best that is in him?

"If you choose a chairman for any of your committees, you choose one who has your confidence and whom you consider is likely to give the best results. If the capitalist is a Rockefeller, the consumer practically employs Rockefeller on the understanding and only on that condition that he shall bore oil wells, build oil refineries, lay pipe lines and build tank steamers to transport the oil and that he does this work cheaper than any other capitalist can do it. That is the only basis on which Rockefeller is ever employed. If the capitalist is a Ford, the con-

sumer says to him that he can make motor cars on condition that he build them better in quality for the price and lower in price than any other capitalist can build motor cars. But that is the consumer's bargain with the capitalist.

"There is not one of your wives going into a shop today who must not be satisfied as to quality and price before she will purchase an article and she will buy where (I know you all have good wives) she gets the best value for your money always. . . ."

From all of the above plus our own reasoning is it not common sense for employer and employee to unite their efforts in the spirit of service to the consumer? It is all nonsense for the capitalist in the sense of the employer to do anything else than to do the very best he can by everybody on his payroll. It is equally foolish for anybody on the payroll to do anything less than his level best for the business as a whole with which he is connected.

The time is coming when the motto of all employers will be not how little, but how much can I do for all my co-workers; and the time is coming when the motto of all employees will be not how little, but how much can I do for my employer. The time is coming when each will be wise enough to see that this is the only sound economics; that it is literally true that he profits most who serves best. The time is coming when employers and employees engaged in any industrial or commercial enterprise will have as their united motto not how little, but how much can we do for the patrons of this house.

BOTH SIDES wishes to pay tribute to the passing of one of our number at headquarters. We had intended soon to have H. J. Robinson tell our readers the secret of his success as a representative of our organization and our magazine. That duty and privilege he laid down with others at Evansville, Indiana, on December tenth, when he was caught by the outer circles of the whirlpool of the world war—the scourge of pneumonia.

Perhaps the best we can say, after mentioning his well-known ability to get what he went after, his wholesomeness, his poise and cheer and charm, his many friendships and his boundless sympathy, is to repeat the words of his friend who, looking at the flowers over him, said: "When my time comes to pass on, as it has come to him, I only hope that those who are left may say of me the things that those who knew him have always thought and said of him."

THE CREATIVE WORKMAN

By ROBERT B. WOLF

QUICKLY passes the day when a man's heart is in his work. And of the profits from such work there are enough and to spare, both for the man who provides the place and the opportunity, and for the man who provides the heart to do it—where must follow, therefore, his head and his hand. So says, and much more effectively, Mr. Robert B. Wolf, Manager of the Spanish River Pulp and Paper Mills, Ltd., Sault Ste. Marie, Ontario. And he also gives a laboratory demonstration as to how the magic is wrought. Mr. Wolf is an American of the Americans, and has taken no inconsiderable part in the successful activities of a certain very important branch of war work at Washington, of which his modesty requests us not to give the details as yet. A man with ideas like these, and especially since he has made them work, could not long remain out of public recognition or public esteem. Mr. Wolf is accordingly a very well-known figure in the world of "big doings," and we shall be honored indeed if, through the publication of this, his speech of last May before the Technical Association of the Pulp and Paper Industry at Dayton, we may add even a few to his already great number of friends.

MODERN industry has to a great extent made life in our large manufacturing plants almost unbearably mechanical. As a result, the workmen are in many cases in open rebellion against the entire system.

The trouble arises clearly from a lack of realization of what human life is for. Therefore, an analysis of the qualities in work which attract or repel us would surely be most helpful and, if carried far enough, should reveal something of the meaning of life and of the individual's relationship to his whole environment.

The success we have had in making the work of our paper machines interesting and therefore attractive to our machine operators will, I feel sure, prove helpful to others who are endeavoring to solve the individual problem. At any rate, it is a great pleasure to us to see how our men are beginning to enjoy work which, before the introduction of progress records, was not particularly attractive. The philosophy underlying our experience is, of course, not in any sense confined to the paper industry, and from previous experience I know can be widely extended.

The development of this philosophy was based upon results obtained in The Burgess Sulphite Fibre Company's mills at Berlin, N. H. There we were making sulphite pulp with its accompanying by-products, and had

recorded almost all the operations in the process. We had, however, no experience in that plant with the recording of operations on paper machines, so when we started our work at the Sturgeon Falls plant of The Spanish River Co., we decided to undertake this investigation, especially as we were having considerable trouble with uneven weights of paper.

We determined to go at this problem from the *quality* basis, as our experience at the "Burgess" plant had been that the quality records were the most important. *Quantity* records we found *usually tended to make hard feeling* among the men, as many of you have probably observed, where one machine crew disputes with another because of a difference of opinion as to who should be credited with a roll at the end of the shift. I found that the international officers of the Paper Makers Union felt very much the same way about it and were inclined to be instinctively opposed to the posting of production records. *Quality* records, however, are of a different nature, as they bring into play the reasoning, thinking power of man much more than quantity records; the latter reflect the physical side of his nature rather than the intellectual side. Wherever the competition is on a quality basis, *cooperation results*, and cooperation of this nature does not diminish the spirit of emulation

but on the contrary tends to strengthen it.

I feel that the experiences of our organizations stand out only as so many isolated and disconnected fragments unless we are able to connect them by a process of reflection into a philosophical concept. It is this concept of a law or principle which we can pass on to others, and it is useful in proportion as it is practical. If it does not fit into the general scheme of life it is not worth our serious consideration. On the other hand, if it does prove its practical value, its presentation adds something to the sum total of human happiness. It is with this thought in mind, therefore, that I am taking the liberty of weaving a philosophy of management around the concrete facts of our paper machine operations.

The basic principle of our philosophy is that a man must be interested in his work in order to get good results. If he is not interested, he will not do his best. He is simply in this case reacting to externally applied force or stimulation, and is doing his work more because he is compelled to do it, from fear of either losing his job or being penalized in some way. A man in this frame of mind cannot do his best work and will really do as little as possible. If the work is interesting, however, he works "from within out" as it were, because he *desires* to do so and not because someone is all the time "following him up." This type of worker is what we call the *creative* type and a plant is successful in direct proportion to the number of men that it has of this type.

Are the discontent and restlessness in and around our great over-specialized industrial plants (in spite of their so-called welfare work) not due to the fact that the creative impulse of the workers has no chance to develop in them?

Efficiency, it seems to me, has too often been made an end in itself to be attained at all costs regardless of individual well-being. In many of our mills and factories men are used simply as intelligent machines and are given no opportunity to use their thinking powers. Regardless of how seemingly well operated a plant of this kind may be, how can it even approach a maximum of good results if ninety-five per cent of its employees are not permitted to use their brains in their work?

Does this form of industrialism differ very materially from that of the older mediæval form of industrial slavery which Germany has so "*efficiently*" brought up to date? It is no accident that practically the entire working world was willing to make untold sacrifices to crush out this giant organization which sought to dominate by repression.

This war has been called an industrial war—a war of machine power. Germany used only about five per cent of her people in creative work. I believe our experiences show that, if granted their undeniable right to work intelligently, several times this percentage of American workmen will do creative work.

As an indication of the low percentage of creative power used by the Germans, I will cite two industries which are typical. Over two years ago one of the directors of a great transatlantic steamship corporation told me that *in twenty years, to his own knowledge, no basic invention in shipbuilding had come out of Germany.* They have analyzed and refined what others have created, but that is all. The same is true in the steel and iron industry, so I was informed a few days ago by the head of one of America's greatest steel corporations.

We recognize in our work three fields of operation. The FIRST we may call the "field of nature," and such sciences as chemistry, physics and mechanics record the operations in this field. All that these sciences do is to organize the observed facts in the physical world and by means of this organization record the laws of the various physical elements which make up the raw materials.

The laws of the raw materials and the effects of the various manufacturing processes upon these raw materials must be recorded if we are properly to enlist into the service what we recognize as the SECOND great field of industrial operation, namely, "the will of man."

The realm of so called "exact science," does not extend to this second field. It is only in proportion as we are able to give to man the greatest possible amount of knowledge of the first field and to create conditions where he can use this knowledge in constructive, imaginative work, that good results are obtained.

It is beginning to be recognized today that *we cannot drive men to do work against their*

will and obtain anything like the best operating conditions in our plants. The thing that a man does unwillingly he is not interested in and will not do well; neither will he do good work if he is indifferent as to whether the work is well performed or not. The problem is how to produce a *desire* upon the part of the workman to do the work for its own sake.

Our experience has shown that this can be done when conditions in the plant permit him to use the creative power of his intellect and thereby become the conscious director of the natural forces that he is using. It is not only necessary, however, to give this originating, choosing and adapting power of the intellect a chance to operate, but if we are to invoke it to the greatest degree, we must record—insofar as it is practical—each man's progress. The progress record, as indicated by the score, is the thing which makes a game interesting and the pleasure we derive from a game comes largely from the consciousness that *we are matching our own intelligence against the other man's intelligence.*

It is for this reason that in-quality records we get, exactly as we do in games, a spirit of fair play and friendly competition, rather than the hard unfriendly feeling which comes when the records are mainly those of production or quantity only.

The THIRD field has to do with the "spirit of unity" in the organization which men call *esprit de corps*. It is invoked largely through teaching each man his part in the organization by enabling him to become conscious of the effect of his acts upon every other part of the organization. It is *not enough* to teach a

man his own work well, and to create an environment in which he can obtain the best results on his own job, but he should *realize the effect of his work* on every part of the organization and, therefore, his relationship to the whole. It is, of course, largely the function of the executive branch consciously to develop this spirit of unity, but this spirit must be developed if the best results are to be obtained.

In Philadelphia a few days ago, I heard the head of one of our large shipbuilding corporations, when asked how he got such splendid results in his plant, reply that *eighty per cent of the results were due to the spirit of the men*. He added, however, that this spirit was largely emotional and therefore apt to change suddenly. It is this very spirit of enthusiasm which, if properly directed, overcomes all obstacles, and the great problem in management is how to develop it rationally and in constantly increasing proportion.

What I hope to point out to you today is that if we are to perpetuate this spirit, it will be by showing

how these strong emotions can be controlled by the mind through the use of the intellect and that if we intelligently build up in our plants many individual progress records, which not only inform each man of his own progress but also of the effect of his work on others working with him, we will have something tangible which men can recognize as the result of their unfolding spiritual consciousness, which is the main-spring of every one's activity.

I do not mean by this that all of our activity should be purely intellectual, but that

SHALL MAN BE MIND OR MACHINE?

IS THE discontent and restlessness in and around our greatly overspecialized industrial plants not due to the fact that the CREATIVE impulse of the worker has no chance to develop in them? Efficiency, it seems to me, has too often been regarded as an end in itself to be attained at all costs regardless of individual well-being. In many of our mills and factories men are used simply as intelligent machines and are given no opportunity to use their thinking powers. Regardless of how seemingly well operated a plant of this kind may be, how can it ever approach a maximum of good results if 95 per cent of its employees are not permitted to use their brains in their work? Does this form of industrialism differ very materially from that of the older medieval form of industrial slavery which Germany has so "efficiently" brought up to date? It is no accident that practically the entire working world was willing to make untold sacrifices to crush out this giant organization which sought to dominate by repression.

ROBERT B. WOLF

by the use of the intellect we must learn to control our emotions if the great power stored up in the emotional nature is to be used in constructive work for the advancement of the human race. Instead of poking fun at anything intellectual, why not get over this prejudice by recognizing the intellect as simply the instrument used by the mind? What we all do is simply to select from our outer experiences (the field of our activity) what it is we wish to leave our impression upon; then by the use of our intelligence (intellect) we make up our minds what course to follow. This is no "high brow stunt," but just plain commonsense.

It is necessary, if an industry is to make genuine progress, that a *real science* of the industry be built up. So far we have been very largely concerned with the *art* of making paper and not with the *science*. I am afraid that we have forgotten that we can only have a great art where the organized facts, which record the science, are so complete and comprehensive that the individual who wishes to express this art can master the laws as recorded in the science.

As it has been so well expressed by A. F. Sheldon, "Science is organized facts," and "Art is a science practised," so that unless we can organize the facts underlying the industry—the chemistry, physics and mechanics of the process—it will be impossible for the men in the industry properly to express the art. The art, however, must be expressed not only through the emotions but also by the mind through the use of the intellect.

Is not the reason it has taken so long to learn a trade, in the great majority of cases, that *there is no science of the trade* where a man can study the natural laws of the process? In most trades the workman must see everything actually happen before he can tell what to do in an emergency and this of necessity takes a long time. It is the length of time required for a man to develop himself into an all-round craftsman that is, perhaps, one of the main reasons why the employer has resorted to those methods of extreme specialization which the workmen are certainly justified in resenting.

The trade school movement, as it is developing in this country, gives great promise of correcting the evils of the present system of education which in the past has taken so little account of the practical arts.

With us the movement is *the direct opposite of the Prussian system* which fits the man into a predetermined place in the industrial machine, for our system aims to help him find the kind of work *he* desires to do and is best fitted for. In the past the industrial system has been mainly used to exploit men and this misuse of the industrial organization has perhaps been largely responsible for many apparent failures in the democratic form of government. The great problem is how to unite men without crushing them, and the answer to this problem will *not* come from the politicians and lawyers, but from those who are masters of material forces and therefore know the law. We are to recognize at last that *the real reason for the existence of industry is to form a field for the development of the human race*.

We should begin to look upon our industrial institutions as primarily *educational* in nature; for education does not consist simply in the acquiring of facts by a process of accumulation and then making no use of them. Real education is not only proper *nourishment* of the mind, but proper *use* of the mind; in other words, there must be expression as well as impression.

So it seems to me that if we look at our industrial institutions from this point of view we will see that *the process of education is continuous throughout life*, as indeed it should be, for it not only means equality of opportunity for all, but knowledge of individual capacity, which is more important still. The old idea that education ends with our graduation from school or college has to be replaced by the saner conception that this preliminary training really only stimulates a desire for knowledge by furnishing us with a means for knowing how to acquire more knowledge.

Some of our so-called learned men exhibit the least amount of *intelligence* and therefore in reality have the poorest education. *A man does not have to be a college man or a high school graduate to be educated*. In fact some of our greatest scientists have never been to college. They obtained their education in the school of life. Any man who keeps an open mind, free from prejudice, and is intelligently inquiring into the reason why things happen as they do, is educating himself. He is studying nature's forces in action, and, if he intelligently inquires why they

act naturally as far as they do, he will learn how to create the special conditions to make them go further. It was because man observed things which floated in a natural way that he was able to discover the law that "anything which bulk for bulk was lighter than the water it displaced would float." He was then able to begin the organization of the facts that make up the science of ship-building. He now makes iron float by the use of the very same law by which it sinks. We can see then how man, by the use of his intellect, creates a set of conditions which do not occur spontaneously in nature—nature serves him in proportion to his knowledge of her laws—*an education is nothing more or less than obtaining knowledge of natural law.*

We are wasting one of the greatest opportunities for the development of the human race when we so design our industries that a man ceases to consciously accumulate experiences and simply becomes an automaton in the performance of his day's work. When we recognize the fact that the intelligence of an institution is but the sum of the intelligences of its individual members, we will see how absolutely essential it is that we make our *main object the development of man power.* If the *men* are right, the *plant* can not help being right.

The idea that one man can arbitrarily dominate an organization and drive it as he wills is fast giving place to the saner conception that the manager must lead and not drive, and he is successful in proportion as he encourages those entrusted to his charge to work out things for themselves. He must learn to delegate authority and not try to hold it all in his own hands.

Why not, therefore, recognize the fact that, if it is necessary for the manager to throw responsibility upon his superintendents, department heads and foremen, it is equally necessary to place responsibility upon the *individual worker* as well? Contrary to the commonly accepted impression, it has been our experience that *men crave responsibility.* My own belief is that no stable form of society will be secured until our industries are so designed that workmen feel this responsibility. They can become responsible members of *society* only when they are responsible members of *industry*, for the obvious reason that the unthinking man is not a responsible man.

My personal feeling is that the main reason why labor organizations have been formed is to prevent the exploitation of their members. Men do not want to be made into machines and the reason there is the constant demand for shorter hours and more pay is that men desire to get away from the deadening sameness of the work which is destructive to individuality. They feel that the trend of modern industry is more and more to make automaton of them and that this tendency is inevitable. Therefore, the only possible chance for individual development of the men is outside of the mere routine of the workshop.

They forget, however, that the work by which man lives must in the very nature of things furnish him with an opportunity for self-expression and that if the element of joy in work is lacking from his daily task, the man's life will be anything but full and complete (as it is designed to be). It is only when employers recognize this condition and earnestly strive to remedy it, that there will be any relief from the present industrial unrest. It might be proper to explain right here that I did not reach this conclusion by reading books on philosophy or political economy, but by actual contact with the men. I have had twenty-two years' experience as both workman and employer and have talked with men individually and collectively through our labor organizations, and invariably when I mention making the work interesting and enjoyable the suggestion is welcomed with enthusiasm.

While men must be fully paid for the services they render and must have sufficient time for recreation and leisure, it is nevertheless true that *shorter hours and more pay by themselves will not solve our labor problems.*

Joy in work is equally essential, and this cannot be made real unless the workman has an opportunity to learn to express consciously that which is unique and individual within himself. . . .

Our view is that every man is entitled to know how well he is doing his work and that it is one of the great moral obligations of the management to furnish him with a means of recording his progress. Aside from the satisfaction it gives the workman it is also a means of eliminating favoritism from the plant, for each man's record speaks for itself. The modern industrial plant with

its specialization of functions, where each man does only a fractional part of an operation, no longer allows the operator to leave the impress of his personality upon the work itself. In the old days when the workman made the complete finished article, it literally reflected his individuality, and being a creation of his own mind, he found joy in its production. The desire for self-expression, which is the most fundamental instinct of life, had been gratified through the creation of the article produced.

We must either accept the illogical premise that the combining of men into large industrial production units is contrary to the natural law of life, or we must squarely face the fact that this creative instinct, which the old order satisfied, must be permitted in the new. At first sight this may seem hopeless, but on further examination we find this not at all to be the case. On the contrary, because of the wonderful advance of modern science which has increased the reasoning power of the human mind to a marvelous extent there is vastly more opportunity for the individual to do creative work. We must, however, begin to study the problem with an earnest desire to solve it, for its solution is the most pressing and vital question before the civilized world today.

My attention was called in a striking manner to the increasing interest taken in the problem by the public generally when in Washington a few days ago. While waiting for a trolley on Pennsylvania avenue a policeman, waiting for the same car, remarked to me that the Capitol was a lively place just now; to which I assented, saying it was perhaps a good thing to wake up the old crowd a bit. This apparently met with his approval, for he admitted that the government employees really took little interest in their work. Upon asking him for his explanation of this, he said—and I am giving it as nearly as I can in his own words—"The reason is, that they don't have a chance to express their individuality in the work, so it doesn't interest them."

I mention this incident to call attention to the circumstance that a great many men are thinking along these lines, and even the policeman is becoming a philosopher.

Man never creates matter or force, but he does through his conscious mind create conditions for the expansion and control

of these great primary universal energies, and this creative function has as its instrument the originating, choosing and adapting faculty of the human intellect. Suppress, or rather misdirect it—for it cannot be suppressed—as we are so unthinkingly doing in the world of modern industry, and we are simply turning the "will of man" into forces of disintegration, which will eventually destroy society. *The only remedy is so to reorganize our business and social systems that the creative power residing in the "will" can become constructive and therefore co-operative with the great natural laws of evolution.*

The trouble with the average employer is that he has been so engrossed in the task of creating an efficient organization to express his *own* individuality that he has entirely overlooked the fact that in the creation of this thing he has forgotten to extend the same privilege to his employees. If he only stops to think of it he will recognize at once that he cannot hope to get the initiative of the workman except by giving him a similar privilege of seeing his own creations grow, either by leaving the impress of his personality upon the article produced or upon the progress record of his work.

The workman has combined against the employer in order to obtain the freedom which he sees steadily being taken away from him, as industry tends more and more to make automaton of men; and the unfortunate part of it all is that he has accepted in all too many cases the premise that this tendency is logical and, therefore, inevitable.

The ideal of some labor leaders inclining toward the socialistic philosophy is that man should be able to produce in a few hours each day all he needs to support himself and his family, and then have the rest of the day to do as he pleases.

This idea has been strengthened undoubtedly by the workmen seeing men who apparently do little or no productive work, profit out of all proportion to their efforts. Does the remedy not lie in, first, *correcting the laws which create special privilege*; and, second in *making our economic teaching conform to the universal law of compensation*?

It can be made plain to all that a man cannot safely consume more than he produces, for the law of the conservation of energy is as exact in its operation in the field of economics as it is in physics. I see no reason why

these basic facts of economy cannot be taught by analogy to every one. When they are understood, men will concentrate their organized efforts upon creating an environment which will make work a joyous thing and *stop trying to get away from it* as so many are now doing. The question of producing what we need for the full enjoyment of life will then be a long way toward being solved. For we will then make the work by means of which we earn our livelihood, a source of joy and inspiration.

Does not the reason that the average employer is opposed to labor unions lie in the fact that he is afraid that the restrictions which he thinks the unions seek to impose will take away his own opportunity for self-expression by preventing him from working out his individual problems in his own way? Furthermore, if the unions can demonstrate, as they have in our plants, that this fear is unfounded, but that on the contrary their united cooperative effort helps to develop *esprit de corps*, would not this antagonism on the part of the employer disappear?

The period covered by our progress records is four weeks and the average to date begins all over again at the end of each four weeks' period. The reason for indicating the standing of the men on a period average rather than the day's average is that it tends toward greater continuity of effort, which is a source of much greater satisfaction to the workman. It is the steady progress that really counts and not the spasmodic, spectacular high record for any one day. *The record, to give joy to the worker, must reflect the constant, steady inner urge which indicates the degree of his mastery of the forces he controls in the day's work.*

The improvement in our records from October 16 (made about a week after the recording commenced) to November 27 is very noticeable. The records of May 10 following, however, show how completely the men became the masters of the machine. From the records of October 16, it is evident that the machine was more or less controlling the men who really formed a part of it. In the records of May 10, however, the machine was completely under control and was literally an instrument for expressing the degree of the man's mastery of the science and art of making paper. The difference is enormous!

The three sets of records of the same machines and machine crews, on three different dates show the actual results obtained. While at first there was quite a range of difference between the men, on May 10 the records were 89.2, 88.9 and 88.9 respectively. This shows very clearly that the spirit of friendly rivalry and competition will increase rather than diminish, if only the progress records are made interesting and do reflect the quality of the work. The old idea that competition in the sense of making money is the mainspring of every man's activity, is passing out, for we are realizing that the possessive instinct which economists over-emphasized in the past is giving place to the creative instinct. Competition from the purely money-making sense is *not* the life of trade, but rather the reverse.

We do not pay a man more money for a good record but pay the prevailing union scale for all positions in our plants. These are adjusted each spring by joint conferences with our men. In this way we keep a proper wage balance between the different classes of work in proportion to the skill required and as a consequence avoid all the innumerable difficulties which confront the piece work system, task and bonus plan and all other direct payment methods. It is often argued that it is not right to pay a good man the same rate as a poor man and to this I absolutely agree, but the fact is that when these progress records are furnished to men, all men in a certain operating class finally come to be practically equal in performance and the differences will be only between the amount of skill required in each different class of work and in these classes there is a difference in compensation. It has been my experience that invariably the competition is keen enough on all quality records to bring nearly all men (who have been at the work a sufficient length of time to become expert) practically to the same degree of proficiency.

Every organization should encourage its employees to progress from one class to another, so as to have as many "all-round" men in its employ as possible, and it has been our experience that you can practically always convince a man who asks for more than his particular job is worth, that the way to get more pay is so to master his own job that he can be promoted to a higher class.

Men have confidence in a company where promotion from the ranks is the rule.

Perhaps some principle of paying men an increase of a certain amount per hour for each month's continuous service can be worked out between certain maximum and minimum rates. A man would then start in at a fixed minimum per hour and advance automatically to a maximum rate representing the value of his particular occupation as decided upon in joint conference between the employer and employe. This principle is not new in unionism, and is even now operative in some trades.

Right here it might be well to call attention to the fact that our experience has been that men do not have to be stimulated to make suggestions by offering prizes. They are glad to suggest improvements, for in this way they are helping to create conditions in the plant which help them to get better results (the results being indicated by their progress records). Then, too, they are sure to receive recognition for their suggestions, for the foreman knows our judgment of his ability depends largely upon how he succeeds in getting his men to use their brains. He naturally hastens to give credit for all suggestions made. Of course, it goes without saying that this greater uniformity is bound to result not only in a better quality of paper, but in increased output as well; in fact, our Sturgeon Falls mill, without making any changes in the speed of the paper machines, has already *increased its output over five per cent* as a consequence of more uniform operating conditions. . . .

We had an interesting experience with one of our backtenders which illustrates how men appreciate these progress records. At Sturgeon Falls we have two small 120 in. machines. At Sault Ste. Marie our narrowest machine is 164 in. and the widest 198 in. Whenever we have openings on these wide machines, which pay more money for backtenders, we like to advance our own men. One of our men went from Sturgeon Falls to the "Soo." His machinetender, who told me the story, said he noticed this man ran his paper much more uniformly than any backtender he had ever had as regards moisture test. Upon inquiring where he had learned to run paper so uniformly, he explained that it was at Sturgeon Falls, where they had a "scheme" for letting backtenders know just what the

moisture was every time a reel was changed. He said the scheme was "great" and he hoped they would start this same thing at the "Soo."

At the Burgess plant (and we are now developing the same system at our Canadian mills), the same principle of developing the individuality of each man was extended right up to the department heads, who have complete records including cost sheets of the operations of their departments. We also developed a system of reports for the maintenance and construction crews by giving the men records showing the cost of jobs that they were working on, together with detailed figures of the cost of all the materials they were using. The saving, because of the creative power released, through the aid of these records, was enormous, and the fact that our men did this for us without being paid on a piece-work system, or a task or bonus plan, demonstrates, it seems to me, conclusively that men instinctively desire to do the right thing, and do not have to be bribed (as a workman once expressed it to me) to do good work. *It is unnatural for men to work in a negative and destructive manner* and the fact that so much of this sort of work is done is not so much a reflection on the individual workman as it is *upon the manager who has failed to create an environment in which a man can work intelligently.*

Is it not, perhaps, unfair to the workman to hold the "almighty dollar" constantly before him and thereby stimulate his selfish instincts? Our experience at least has demonstrated that it is better to reward merit by promotion and to pay a regular hourly rate of wages; then by means of progress records to help him measure the result of his efforts in such a manner that he is consciously increasing his knowledge of the work. There will be no lack of cooperation in the plant where these principles are used, for good will which is based on knowledge will build up an *esprit de corps*, which is not a purely emotional thing that may disappear "over night." It is rather a spirit which recognizes consciously the universality of law and the stability of things generally.

Of course, such vital questions as steadiness of employment, cost of living, and justice in division of profits—the public included—must be solved. The solution, however,

requires democratic cooperation between employer and employe and *the elimination therefore of every form of paternalism.*

The workman must have a chance to express his individuality, and the degree of conscious self-expression which he can attain is in direct proportion to the ability of the organization to measure, for his benefit, the impress of his personality upon it.

The most democratic industrial plant, therefore, is *the one which permits the fullest amount of individual freedom 'o each member*, irrespective of his position and, at the same time, is so sensitively adjusted that it reflects immediately the effect of his actions. If his actions result in injury to others he will see that, as a part of the whole, he himself must also suffer.

An organization of this kind can never be used by the employer to exploit the employe for it will be continually demonstrating to both that the success of any one part of the organization is absolutely dependent upon that of every other part, and therefore upon the success of the whole.

In conclusion I would like to call your attention to the fact that the great life movement (which brought industry into existence) is not to be recognized in its stationary aspect, i. e., as it is crystallized into the forms of things which we can possess, but in its working, moving aspect that constantly tends toward a fuller, and more complete expression of life. To be conscious, however, this expression must at the same time be individual, so in its working through humanity it can only come to its highest state of development through self-expression, i. e., by release of individualized creative power.

This is the reason why, as our knowledge of the great forces of nature increases, we desire more and more to express this knowledge in the creation of conditions (or particular situations) in which we can observe these forces in action and especially where this action records the degree of our mastery of the law.

As we come into a consciousness of the unity of all life, and see the expression of this unity in the universality of the laws of nature, we know that freedom to express this knowledge in creative work is the only real freedom.

Have we not a right then, to assume that the *possessive* instinct, which has caused so much unhappiness in the past, is influencing

our lives less and less each day, and that the *creative*, which is the impulse back of all healthy growth, is coming to be more and more the quickening influence, not only in the lives of our leaders but in the lives of the workmen as well?

THE NEW YEAR!

YET the dawning glory of January 1, 1919, is painted by the effulgence of the same sun rising in the same sky, and showering its golden beams on the same white-green-brown earth and gray-blue ocean that have been since time began.

That day is not new, except as every day is new. But it is a little milepost on the path of life, marking the fact that once more the roll of the seasons has been called and all have answered "Here!"

It is a point in the road where we can pause for a moment, to look backward and to look forward: backward with something of regret; forward with courage and hope and confidence.

Yet January 1, 1919, is inexorably for you and for me but the summing up of all the days of our lives that have preceded it. The promise it holds is only equal to the man power, the service power—which we have developed to fulfill the promise.

The war has brought an understanding between capital and labor that never existed before and I believe it will mean the capital and labor problem of the nation has largely been solved. Employers are beginning to understand the purposes and rights of labor, and labor is beginning to understand capital. This mutual sympathy will facilitate the working out of the great industrial problems of reconstruction. I believe the period of bloody strife and strikes is a thing of the past, and industrial peace will follow.

England and France, with commissions of experts, have been working on the reconstruction problems for nearly two years. We are just beginning. A meeting of 150 representatives of labor and capital will be held in New York early in December to consider the return to peace conditions. It will be followed by a larger international conference a little later.—*Ralph M. Easley, Chairman Executive Council, National Civic Federation.*

AN EPOCH-MAKING EVENT

By A. F. SHELDON

I REFER to the Convention of the Chamber of Commerce of the United States, held at Atlantic City early in December. It deserves more space than we can give it here. But I take great pleasure in quoting in full the news item concerning it from the New York Tribune of the issue of Friday, December 6, 1918.

I call special attention to the extracts from the paper of John D. Rockefeller, Jr. Such statements, coming from such a source, representing the moneyed interests of our nation as thoroughly as Mr. Rockefeller does, are indeed epoch-making, and one of the happiest of the many signs of the good times coming, and which are almost here, even if they have been long, long, long on the way.

There is not much show for the disease of Bolshevism in a nation where the employers as a class are uniting in such an extensive way to see, not how little, but how much they can do for the privates in the ranks of industry.

When I read the following, I just naturally hollered "Hip, hip, hurra!" and then some.

Capital and Labor Unite for Service

Co-operation Instead of Quarrels Urged as Basis for After-War Work

By THEODORE M. KNAPPEN

ATLANTIC CITY, Dec. 5.—The "new social order," of which there is so much talk these days, is coming in the United States by the democratization of industry by an internal process of evolution, if the views of the thousands of business men in attendance at the reconstruction conference are faithfully represented by the councillors of the Chamber of Commerce of the United States.

At today's session of that body the views and programmes put forth by the employers of labor were such as would have caused the expulsion of their authors from any employers' association anywhere in America a few years ago. Here were no excited denunciations of organized labor, no perfervid announcements that business men would run their own businesses as they saw fit. On the contrary, time and again was put forth the idea that industry is a partnership of labor and capital and that it must henceforth be conducted through the participation of both partners in its councils.

Industry Not for Profit Alone

The broadening and beneficent influences of the war were also to be seen in the insistence on the theme that industry is not for profits alone, but also for service, and that from now on all business enterprises and plans

must be considered in the light of their effect on the men and women who contribute their efforts and their lives to them. These business men, who bear many scars of past conflicts with labor, some of whom have driven to victory and some of whom have been beaten by labor, agree that the relations of capital and labor need no longer be in the nature of a controversy, but rather in the nature of a cooperation.

They hold that the time has now come when employers and employes can dispose of their ancient quarrel and bring in an age of industrial peace by spontaneous effort and without the aid or consent of government. In this time of the frequent use of the phrase "self determination" business men are pleased to apply it to industry. They think that it is in line with the natural evolution of democracy for the democratization of industry to proceed from within. They are opposed to a system imposed from without by government and they do not favor arbitration or adjudication of industrial disputes by any legally established body. Industry, they contend, will work out its own constitution and laws of the industrial democracy that is coming.

Democracy of Business

The councillors voted to recommend that the Chamber of Commerce of the United States at once take up with all its membership the subject of inaugurating a general movement for the introduction of the principle of representative government into industry in the form of joint committees of employers and employes, locally, by business groups and generally. The principles which should underlie the procedure of these

committees or adjustment boards were accepted as follows:

1. Industrial enterprises should be conducted with a view to the greatest opportunity for all concerned.

2. Regularity of employment must be striven for.

3. The right of workers to organize to be admitted, and collective bargaining to be conceded.

4. Impartial agencies must be set up to interpret and apply agreements and to make prompt and authoritative settlements of differences.

5. The right of all workers to a minimum living wage is declared.

6. High wages and national prosperity go hand in hand. Therefore, whenever the volume of business declines the last item of expense to be reduced should be wages.

7. A standardized and established wage should represent a standardized measure of performance.

8. In all plants where the number of workers is large a responsible executive should be charged with the superintendence of relations between the workers and the management.

These planks were set forth in an address by Henry P. Kendall, chairman of the Committee on Industrial Relations of the Chamber of Commerce of the United States. In submitting them Mr. Kendall made the point that the time had come when business men must cease to think that their contribution to the settlement of the labor problem consists only in fighting organized labor. They must, on the contrary, face the situation as it is and proceed to the creation of a positive policy of industrial relations.

Definite Programme Avoided

The meeting, however, was chary of committing itself to a definite programme. That, it considered, was the business of the research it was recommending to the Chamber of Commerce, and so, for example, it unanimously refused to take a vote on the question of the eight-hour day, when asked to do so for the guidance of the National Association of Manufacturers.

The sentiments of the councillors were reflected in varying degrees, with now and then an old time hot shot for organized labor methods, in the general session by John D. Rockefeller, Jr., and in various group meetings today and yesterday, but the attitude of this great gathering as a whole was rather accurately reflected by Francis S. Peabody, coal operator, when he grouped the captains of industry and the leaders of organized labor together—the Farrels, the Schwabs and the Berwins, the Gompers, the Morrisons and the Mitchells—as great idealists, working more or less blindly, but with a common purpose of industrial and human service.

If revolutions are of the spirit rather than of the club, and these leaders of industrial America assembled in serious conference

at Atlantic City are barometers of the American spirit—then it may be said that America has passed through a revolution without the firing of a single shot in civil tumult. Remains only the embodiment of the regenerated spirit in definite form and its gradual supersession in practice of the old concepts and ways.

VOTE ON PROPOSAL TO SEND DELEGATES TO FRANCE TODAY

Staff Correspondence.

ATLANTIC CITY, Dec. 5.—Out of the great melting pot in which the ideas of reconstruction of the five thousand delegates and followers at the Emergency Congress of the War Service Committees here have been simmering for three days a composite business opinion on the great economic issues of the day will come tomorrow.

The task of selecting essentials from the infinite mass of detailed recommendations that have been made is drawing to a climax tonight. The tentative resolutions which in their final form will express the attitude of the men who control 95 per cent of the productive industries of the nation are now in the hands of a clearance committee, of which Joseph H. Defrees, of Chicago, is chairman.

Mr. Defrees and his fourteen associates have been receiving all through the day the resolutions which already have been revamped by three sets of committees. They are expected to report on them to the full congress in the morning, after Paul Warburg, former member of the Federal Reserve Board, makes an address on "Finance After the War." In a suite on the second floor of the Traymore Hotel the members of the clearance committee undertook an all night task of acceptance and rejection. On their judgment largely hinges the question of whether the statesmen of trade will appear before the country in a great crisis as men of vision, high purpose and creative intelligence.

Vote on Peace Delegates' Plan

So many of the sub-clearance committees took up the recommendation of Harry A. Wheeler, president of the Chamber of Commerce of the United States, that the convention send to the peace conference at Versailles an advisory commission of business experts that it seems certain that the matter will be put to a vote of the full membership tomorrow.

Moreover, from many of the 381 committees representing 420 industries proposals for a radical change in the anti-trust laws have emerged and will be embodied, it is understood, in a resolution recommended by the clearance committee. The chemical section offered an original solution to the problem of freeing industries from legalistic chains by suggesting that Congress be urged to suspend the Sherman and the Clayton acts for two years, which would constitute a trial period.

Because of the varying shares of opinion

as to how drastic changes in the laws restraining combinations of competitive units and forbidding price agreements for domestic trade should be, a fight on the floor over this issue is considered likely.

Special protection for the 427 new industries which sprang into existence in this country as a result of war needs has been asked by several of the leading divisional groups. The appointment of an international trade commission, representing American manufacturers; the agreement of industries and business places to reemploy their old employees who entered military or naval service during the war; the suggestion that industry devise new methods of giving vocational education to wounded men returning from the frontier of freedom; revision and better codification of trade-mark laws on an international scale, if possible—these are among the resolutions that have reached the clearance committee from many sources.

Proposals to be Urged

Powerful sentiment, moreover, is lined up behind the following additional resolutions which the convention as a whole has been asked to adopt:

The return of the railroads to private control, protective tariff, the creation of a distinct Federal highway commission whose duty will be to construct a system of national highways, and liberal appropriations for the Department of Commerce to enable Secretary Redfield to carry out the far-reaching plans he outlined at the convention yesterday.

In the addresses at Young's Pier by the foremost men in industry, an effort has been made to touch on universals, which would carry the trade specialists above the routine particulars of their own industry and give them a larger outlook on the social and economic processes that are transforming the world.

John D. Rockefeller, Jr., in an address on "Representation in Industry Today," strove to give the industrial parliamentarians a sense of the fluid condition that exists throughout the world.

He flung this challenge at his hearers: "As the leaders of industry face this period of reconstruction what will their attitude be? Will it be that of the 'stand-patters' who take no account of the extraordinary changes which have come over the face of the civilized world and have taken place in the minds of men, who say, 'What has been and is, must continue to be. With our backs to the wall we will fight it out along the same lines or go down with the ship,' who attempt stubbornly to resist the inevitable and arming themselves to the teeth, invite open warfare with the other parties in industry, the certain outcome of which will be financial loss, inconvenience and suffering to all, the development of bitterness and hatred and in the end the bringing about through legislation if not by force, of conditions far more drastic and radical than now could be

amicably arrived at through mutual concession in friendly conference?

Will Justice Prevail?

"Or will it be an attitude, in which I myself profoundly believe, which takes cognizance of the inherent right and justice of the principles underlying the new order which recognizes that mighty changes are inevitable, many of them desirable, which, not waiting until forced to adopt new methods, takes the lead in calling together the parties in interest for a round table conference to be held in a spirit of justice, fair play and brotherhood, with a view to working out some plan of cooperation which will insure to all those concerned adequate representation, an opportunity to earn a fair wage under proper working and living conditions with such restrictions as to hours as shall leave time not alone for food and sleep, but also for recreation and the development of the higher things of life?"

Another address that touched the delegates to the quick was that of James A. Farrell, president of the United States Steel Corporation and chief officer of the National Foreign Trade Council. Because of Mr. Farrell's inability to attend personally, O. K. Davis, secretary of the council, read it in his behalf.

Foreign Labor's Stake

The delegates were especially interested in Mr. Farrell's diagnosis of the stake of labor in foreign trade. He said: "While in Great Britain, France, Germany, Russia, Austria and Italy man power has been sensibly diminished by war casualties, in all those countries large numbers of women have taken up industrial occupations formerly pursued only by men.

"It remains to be seen how large a proportion of these women will seek to continue their new occupations in time of peace. The result may easily be that the total supply of labor in the countries chiefly affected will be greater than before the war. In this country, with our large influx of women into mechanical pursuits and the comparatively small reduction of our own man-power through war losses we may have a considerably increased supply of labor. It will obviously benefit all our people to find suitable and fully compensated occupation for all the hands at our disposal."

"Blow out, you bugles, over the rich dead!

There's none of them so lonely and poor
of old

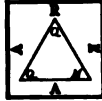
But, dying, has made us rarer gifts than
gold.

They laid the world away, poured out the red

Sweet wine of youth, gave up the years to be
Of work and joy, and that unhopèd serene
That men call age; and those who would have
been,

Their sons, they gave, their immortality."

—Rupert Brooke.



BY THE FIREPLACE

Where We Talk Things Over

PLANKS FROM THE PLATFORM

(Part One.)

DRAW up your favorite armchair into the Q. Q. M. family circle this biggest New Year's Day of all history; settle yourself comfortably, and see that you are placed where you will get your share of the rosy warmth from the Fireplace. We have built a good fire of Service, and the stored-up sunshine of our loving effort in providing the material for that fire is snapping and crackling good cheer for our hearts.

For this hour we shall allow no thoughts to come except constructive thoughts; no plans except such as will carry out the purposes of the Master Servant of all time, obedience to whose command "that ye love one another" has brought all of joy and of real human progress that the race has ever seen.

Let us now discuss definitely the principles for which we stand, the objects for which the Q. Q. M. Quota League is organized, the purposes we must and will carry out that democracy may become the accepted principle of business life as it is the accepted principle of political life.

Here is the formal statement in part. The remainder will follow.

WE RECOMMEND:

That employers and employes the world over, in shaping a GENERAL POLICY to the end of creating the right morale, make *the principle of service each to the other, and through their united effort to the world as a whole*, the governing law of their relationships.

And that, to accomplish this, each make the RULES OF PRACTICE each to the other such that, when carried out, the result will be the complete fulfillment of all the natural duties, obligations and responsibilities of employer to employe and employe to employer.

WE BELIEVE:

That one important result of the application of this principle will be that profiteering in all its forms, including exploitations of or by labor, will be done away with for all time.

While unfair dealing on the part of either employers or employes has been by no means universal, wherever it does exist the application of the principle herein recommended will be found a certain cure.

WE BELIEVE:

That "the servant is worthy of his hire," and that everyone, whether employer or employe, is a servant, each to the other, and through their united effort to the world as a whole.

That neither employer nor employe has any *special*, but that each has certain *natural* rights, privileges and prerogatives.

That all rights, privileges and prerogatives are *effects* resulting from the fulfillment of natural duties, obligations and responsibilities, each to the other.

That the first and paramount duty of every employer, as such, is to fulfill his natural obligations and responsibilities to his employes.

That complete fulfillment in this regard *does not end with the payment of money*, even when that financial compensation represents an honest measure of money returned for service rendered.

That man is naturally a *creative* being, and that industry must afford those engaged in it *the opportunity to exercise the creative faculties*.

That the natural interests of employers and employes alike and of society as a whole demand the highest possible development of the creative faculties of every individual.

Because the greatness of a nation, or of any

given business organization, is the sum of the greatness of the individuals composing it, and for a human being to be truly great requires the development of the head, the heart and the hand.

And no nation can rise to the full measure of its man power in production, or in any other regard, until industry provides the opportunity for the development of the whole man.

Therefore, civilization demands industrial organization without repression.

WE BELIEVE:

That the first duty of every employe, as such, is the fulfillment of his natural obligations and responsibilities to his employer.

That in the light of natural law the best interests of the employe demand at all times that he give to his employer his fullest possible measure of service.

WE RECOMMEND:

That employes everywhere recognize it to be a fact that satisfactory reward in money is an impossibility at the hands of any employer *unless the net results of the joint efforts of all connected with the business make the balance sheet show a profit.*

"The servant is worthy of his hire" expresses a universal truth.

Percentages of interest, dividends and profits are the "hire"—the pay envelope—which the employer receives for the service which he renders to his employes and to the world as a whole.

"Money," "Capital," is not a god, but it is a useful servant, and as such it is entitled to its just reward.

To the end that employers may become able to justly and adequately reward their employes for service rendered.

WE RECOMMEND:

That each proceed to put his house in the best possible economic order.

It is true that any business which is not conducted on sound economic lines cannot fulfill its natural mission, which is service to society, and therefore *cannot permanently endure.*

To do business at cost, or less than cost, is a commercial crime, resulting ultimately in *the certain death of the business*, thus rendering it no longer possible to serve society.

The economically unsound and therefore weak business organization is during its lifetime unable to adequately reward its em-

ployes for service rendered, and is at best but a poor servant of society.

Relatively recent statistics, reveal the following facts:

At the time the statistics were compiled there were 250,000 business organizations in the United States, exclusive of banks, railroads and public utility corporations.

Of these, 100,000 showed *absolutely no profit.*

90,000 made less than \$5,000 per year.

This leaves only 60,000 corporations, exclusive of banks, railroads and public utility corporations which were making \$5,000 per year or more.

The official reports of Dun's and Bradstreet's show that *only from four to six per cent of business houses that are started ultimately succeed.*

The above figures prove the imperative need of a *most thorough study of our industries*, that ways and means be provided for remedying general unsound economic conditions.

They show the absolute necessity, among other things, for better commercial auditing, better methods and business practices in general, before American commerce as a whole will be able to adequately reward employes for service rendered, or render its full measure of service to civilization as a whole.

—The Q. Q. M. Quota League, A. F. SHELDON, President.

Those who aspire to become the directing heads of huge enterprises must learn that one essential qualification is ability to convince the public that their activities are commendable. They must deserve fair play. They must realize the importance of winning public confidence and avoiding public condemnation. Looking back over his long career, John D. Rockefeller remarked to me, "Next to doing the right thing, it is important to let people know you are doing the right thing."

Some enterprising university should establish a post-graduate course for teaching men how to handle workers successfully and how to earn public approval.—*Forbes Magazine.*

When the dry rot of strutting selfishness made of Prussian "efficiency" a disease and a menace, then the Labor of the world united to cut out its putrid heart.

S. O. S. DEPARTMENT

THE S. O. S. DEPARTMENT is conducted by G. R. McDowell, our Secretary of Service. It is for the benefit of Q-Q-M-ers, regular and associate members, who are invited to ask questions on how to understand and apply the principles of the "Mathematics of Life" to their problems of business and living.

If a personal reply is desired to any letter, a stamped and addressed return envelope should be enclosed with the inquiry. Address correspondence to S. O. S. Department, Rm. 918, North American Bldg., Chicago, Illinois.

LABOR AND CAPITAL

NEARLY all the controversies in this world and the results thereof, good or bad, serious or ludicrous, have been due to the meanings of words or to the meanings which are attached to words. Therefore, the editor is wise in defining the meaning which he attaches to the terms Labor and Capital.

Words are not only constantly changing in meaning, but are also given new meanings by the users from time to time, either intentionally or inadvertently. The meaning at any particular period of time and for any specific purpose should, therefore, be made consonant or harmonious with the subject matter. If we are dealing with science and pursuing the scientific method, words should be defined with exactness, that all ambiguity may be avoided.

A serious defect, especially noticeable in writers on political economy, is inexactness in definition and the offense of using the same term in different meanings on the same page to the utter confusion of their exposition and to the confounding of readers.

Political economy is the economy of citizens as a body politic. It is not, properly speaking, mercantile economy, nor is it domestic economy. It is a study of the production, preservation, and distribution, at the fittest time and place, of useful or pleasurable things—things, not thoughts, ideas, concepts, nor the novel combinations of mental products, but material things. The mental products are the forces impelling and originating the human activities which result in the production of things.

Capital means one thing in law, another in geography, another in grammar, another in architecture, and another in economics.

Confusion has arisen from the fact that writers on economics have not been agreed as to a definition of the term, and those writers who view economics as a social force rather than as a study of the production, conservation, and distribution of wealth, have further added to the confusion. We find five or six definitions of capital given by economists and a division of the thing itself into fixed capital and circulating capital. The later writers use the term to mean that portion of produced things used to produce more things instead of being devoted to consumption.

Of course, capital, or the portion of produced things, is an effect. It is the result of man power as cause, and mechanical power and money power and land power and water power and air power as aids. The man power as cause is thought plus feeling plus action, or, as the editor aptly says, Work of Head, Heart and Hand.

Naturally, there can be no conflict between an effect and its cause. As previously pointed out, the so-called conflict between labor and capital is not a contention between the stored-up labor or conserved service and its producers but the contest is concerning the terms and conditions upon which wealth shall be produced and upon its equitable distribution.

It is evident that the social conscience is awakening to the advisability and necessity of a new adjustment and a more equitable division of the results of service. Society is coming to recognize that however cunningly it devises with its brains, however skillfully it works with its hands, unless its efforts are directed to the service of humanity, they will have been in vain. Or, as the sweet singer of Israel said nearly three thousand years ago, "Except the Lord build the

house, their labor is but lost that build it."

The question which started this and aroused the editor to enlarge upon the subject in the editorial was "What is the meaning of these terms, labor and capital, and why would it not be well to abolish them?" The editor has suggested that the Secretary of Service will finish what he has begun; not, however, today. It is a long road to the end of this subject, and it seems to run in a circle, and that a very large one.

As we cannot abolish work, for man has his daily work of body or mind appointed, and as labor must always be expended in the accomplishment of work, there is no reason for dispensing with the term labor. The important thing is to know what we mean by labor, and, when we use the term labor to mean human effort directed to a useful end, we should try to be aware of the fact that we are not using it to mean the human being who is expending the labor nor the class of human beings properly called working-men; and all who work with head, with heart, and with hand, in the service of hu-

manity, are truly working-men or laborers.

Manual labor unassisted and undirected produces nothing of value to the world. If the mind does not direct and the heart govern, the hand becomes the instrument of destruction.

Every one who practices thrift now and continues to practice it habitually after the war is following and will follow the surest way to economic independence, the condition most desired by every normal man and woman.

So in urging us to save and to invest our savings—for the present in Liberty Bonds and War Savings Stamps—the Treasury Department is asking us to set our feet in the way of that freedom from economic stress which makes the later years of life worth living.—*The Value World*.

Isolated, the germ of autocracy and the germ of bolshevism are seen to be identical—being the obscene desire to tyrannize over humanity.—*Chicago Daily News*.

Celebrating the New Year

By Eugene Christian

WHEN time has reached a mile post
in his flight,
When memory brings from out the past
The tragedies of a year and lays them
afresh

At our feet,
When the faces of our children, the
words of loved ones,

And the kind things our mothers did
Come back like a dream,
When the spectre of memory unrolls
the fabric

That we have woven during the year
From the tangled woof of desire and
fear,

And points with skeleton finger to the
Darkened shades thereon,
When we should fill the shuttle that
moves

Back and forth in the loom of years
With better pledges and nobler pur-
poses,

When at night's high noon we lay the
dead year

Into the archives of things that were,
When from the fecund womb of time,
The new born year comes forth,
When over the coffin of the old year
And the cradle of the new, the palsied
Palm of memory clasps the dimpled
hand of hope,

When with her burthen of sacred memo-
ries,

The old year is gliding into the tomb
Of the irrevocable past and the new
Is holding in concealed hand a link in
the

Chain of our destiny,

Do we review the past with thoughtful
mien

And turn with hope to the great un-
seen?

No! we bathe our God-given brain with
rum

And we eat and eat 'till we're sodden
and dumb.



THE BUSINESS PHILOSOPHER AMONG HIS BOOKS

THIS Department endeavors to acknowledge all books received, but can review only such as promise to be of practical service or inspiration to Business Men and Business Women Who Think. For the convenience of readers, any book mentioned will be supplied by BOTH SIDES Bargain Book Department, 36 South State St., Chicago, Ill., upon receipt of price, plus postage, if any.

Editor's Note:—We are blessed with an over-abundance of riches this month, and our Book Review Department is called on to wait with patience for a full-sized appearance until next month, when we shall take pleasure in acknowledging all books received, and in reviewing all which come within the scope of BOTH SIDES.

A NEW BOOK FOR THE ADVERTISER

A SENSIBLE book on advertising is a thing to be hailed with satisfaction. Such a book is *Advertising*, by E. H. Kastor, of H. W. Kastor & Sons, just published by the La Salle Extension University, Chicago. The author has been in the general advertising business for twenty years and has been in turn copy man, layout man, idea man, plan man, and campaign man. It is not surprising, in view of all this, to find the book which has been in preparation for three years, a mature, comprehensive and practical work.

Emphasis is laid on fundamental things—the study of the product, the study of the market, the mediums and their circulation, the psychology of the reader. There is an excellent discussion of advertisement English. The less important advertising methods all have careful consideration. It is, in short, a well-rounded presentation of the whole subject. A paragraph from the chapter on "Effective Copy" will serve to show the simple but effective style in which the book is written.

"The untrained or weak copy-writer is recognized by his use of flat, meaningless words. Their use leads naturally to verbosity, a condition in which uninteresting words are used far too much and far too often. The untrained writer does not realize

fully the suggestive power of a few rightly chosen words allowed to stand by themselves like beacon lights."

The book, a handsome volume in limp binding, is richly illustrated with examples lifted right out of the experience of modern advertising as a final method of tying together the principles presented. A number of leading advertisements from typical lines are analyzed as a whole, showing the position which they occupied in the campaign, the analysis which preceded, the merits of the copy, the room for displays, illustrations, and type used, etc. These analyses give the inner workings of campaigns that are seldom opened to the public.

"HIRING AND FIRING"

LABOR turnover" is estimated on the basis of reliable facts to cost the country a billion and a half dollars every year. Every new employe costs a house \$25.00 to \$1,000.00 or even more. What steps are being taken to reduce this expense by first selecting employes intelligently, and secondly keeping and developing them?

All managers interested in this and other employment problems from the modern point of view will find a good guide in a pamphlet of sixty pages, entitled *The Employment Department and Employe Relations* (La Salle Extension University, Chicago),

which is the joint work of F. C. Henderschott, of the New York Edison Co., and F. E. Weakly, Employment Manager of Montgomery Ward & Co.

This book describes the organization and duties of an employment department, the function of the employment manager, his relations to other departments, the sources of the labor supply, and the scientific method of selecting people for their jobs. This last includes tests for general intelligence, special intelligence, and manual dexterity; physical examinations; and the observation of temperament. Mental capacity tests which have been found reliable are given in full.

The responsibility of the employment department does not cease when the worker is hired, but extends to his entire career with the house. Practical questions of transfers, promotions, and general welfare work are all discussed. The analysis sheets for critical examinations of turnover ought to prove particularly suggestive to most concerns.

The final paragraph is significant:

"And thus one could go on enumerating plan after plan that is being used successfully today along employment and promotional lines for the stabilizing of the industrial forces. The problem in front of the employment manager is to develop those which his business can afford and will accept. It is a big undertaking, worthy of the efforts of the best man in the institution, for the employment manager should be just such a man. He should be chosen for his experience, education, training and, above all, for his character. He must have poise, balance, refinement, dignity, but at the same time he must be democratic. He must be a diplomat of the highest order, possessing an abundance of tact. He must be human, but not sentimental. He should be inspired by a great ideal of service."

SOCIALISM

I WANT to tell you Socialists that I have studied your philosophy; read your works upon economics, and not the meanest of them; studied your standard works, both in English and German. I have not only read but studied them. I have heard your orators and watched the work of your movement the world over. I have kept close watch on your doctrines for thirty years;

have been closely associated with many of you and know how you think and what you propose.

I know, too, what you have up your sleeve. And I want to say that I am entirely at variance with your philosophy. I declare it to you, I am not only at variance with your doctrines, but with your philosophy. Economically you are unsound; socially you are wrong; industrially you are an impossibility.

A new organization of society is in the making, based on a new conception of co-operation in world as well as in national affairs. That conception is based on a high ideal of social service. The labor movement is doing and will continue to do its part in effecting the great transformation.—*Samuel Gompers.*

STATEMENT OF THE OWNERSHIP, MANAGEMENT, CIRCULATION, ETC., REQUIRED BY THE ACT OF CONGRESS OF AUGUST 24, 1912.
Of Both Sides and The Business Philosopher published monthly at Mount Morris, Illinois, for Oct. 1, 1918.
State of Illinois } ss.
County of Ogle }

Before me, a Notary Public in and for the State and county aforesaid, personally appeared C. R. Hill, who, having been duly sworn according to law, deposes and says that she is the business manager of Both Sides and The Business Philosopher and that the following is, to the best of her knowledge and belief, a true statement of the ownership, management, etc., of the aforesaid publication for the date shown in the above caption, required by the Act of August 24, 1912, embodied in section 443, Postal Laws and Regulations, printed on the reverse of this form, to wit:

1. That the names and addresses of the publisher, editor, managing editor, and business managers are: Publisher, The Sheldon School, 916 N. Amer. Bldg., Chicago, Ill.; Editor, A. F. Sheldon, 916 N. Amer. Bldg., Chicago, Ill.; Business Manager, C. R. Hill, 916 N. Amer. Bldg., Chicago, Ill.

2. That the owners are: (Give names and addresses of individual owners, or, if a corporation, give its name and the names and addresses of stockholders owning or holding 1 per cent or more of the total amount of stock.) A. F. Sheldon, Chicago, Ill., 916 N. Amer. Bldg.

3. That the known bondholders, mortgagees, and other security holders owning or holding 1 per cent or more of total amount of bonds, mortgages, or other securities are: (If there are none, so state.) None.

4. That the two paragraphs next above, giving the names of the owners, stockholders, and security holders, if any, contain not only the list of stockholders and security holders as they appear upon the books of the company but also, in cases where the stockholder or security holder appears upon the books of the company as trustee or in any other fiduciary relation, the name of the person or corporation for whom such trustee is acting, is given; also that the said two paragraphs contain statements embracing affiant's full knowledge and belief as to the circumstances and conditions under which stockholders and security holders who do not appear upon the books of the company as trustees, hold stock and securities in a capacity other than that of a bona fide owner; and this affiant has no reason to believe that any other person, association, or corporation has any interest direct or indirect in the said stock, bonds, or other securities than as so stated by him.

C. R. HILL,
Business Manager.

Sworn to and subscribed before me this 10th day of December, 1918.

[Seal]

B. M. PETGES.

(My commission expires March 1, 1920.)

BUSINESS LAUGHS

And Growing Bigger

"WHY do they call the baby 'Bill'?"
"He was born on the first of the month."—Awgwan.

Ode

CLUPECO thermos dioxogen temco sonora
tuxedo,
Resinol fiat bacardi, camera anasco wheatena;
Antiskid pebeco calox, oleo tykos barometer
Postum nabisco!

Prestolite arco congoleum, karo aluminum
kryptok,
Crisco balopticon lysol, jello bellans ammun-
ite!
Ambico clysmic swoboda, pantasote necco
britannica,
Encyclopaedia?

Those Rural Profiteers

MEN relate that Mrs. Newlywed went to the grocery-store to do her morning marketing. She was determined that the grocer should not take advantage of her youth and inexperience.

"These eggs are dreadfully small," she criticized.

"I know it," he answered. "But that's the kind the farmer brings me. They are just fresh from the country this morning."

"Yes," said the bride, "and that's the trouble with those farmers. They are so anxious to get their eggs sold that they take them off the nest too soon!"—*Cleveland Plain Dealer*.

Plenty of Credit

MR. BUTTERWORTH, the grocer, was looking over the credit salesslips one day. Suddenly he called to the new clerk:

"Did you give George Callahan credit?"

"Sure," said the clerk. "I—"

"Didn't I tell you to get a report on any and every man asking for credit?"

"Why, I did," retorted the clerk, who was an earnest young fellow. "I did get a report. The agency said he owed money to every grocer in town, and, of course, if his credit was that good I knew that you would like to have him open an account here!"—*Rehoboth Herald*.

In Merrie England

YOUR baggage is "luggage" in England,
Your trunk is your "box," you will find,
You'll avoid quite a bit of confusion
By bearing these changes in mind.

Locomotives draw "coaches" in England,
Not conductor but "guard" is the word,
A train isn't switched, it is "shunted,"
The street cars are "trams," as you've heard.

A cop is a "bobby" in England,
A cane is a "stick," don't you know!
You must call it a "jug," not a pitcher,
Don't say "Have a drink"—"Have a go."

Overshoes are "goloshes" in England,
Not faucet, but "tap," you must say;
If you're cooking and say, "Fetch a spider,"
They'll shrink from you startled away.

They don't mail their letters in England,
But always they "post" them instead;
Molasses they speak of as "treacle,"
And Z isn't zee, it is "zed."

—*Boston Transcript*.

One on Bill

ME And Bill went
Down to the
Picture show
The other night.
The orchestra played
"Over There," and Bill
Thought it was
The national anthem—
Bill stood up.
So did I,
Darn Bill.

—*The Sheridan Reveille*, Camp Sheridan.

The Reason Why

WHY is it, Sam, that we never hear of a negro committing suicide?"

"Well, yuh see it's disaway, boss: When a white pussen has any big trouble, he sets down and gits to studyin' 'bout it, an' a worryin'. Then, fus thing he knows, he's dun killed hisself. But when a nigger sets down to think 'bout his troubles, why, he jes nacherly goes to sleep."—*Life*.

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Book Department

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North American Bldg.

Chicago

What of the New Year?

WHAT do your two hands now hold of *power*—what does your brain now know of *experience*—what does your whole being now have of *ability to perform profit-making service*—that you did not have when you faced 1918, as you today face 1919?

If your additional equipment gained during the past year includes only that which you have learned from your daily doings, then *that is not enough*.

Go on that way—learn your methods, your principles, your business facts, your own “human nature,” and the human nature around you—learn all these from just what your own experience brings you, and *you have a one-sided education at best*.

And by the time you complete that kind of training, and really feel ready to live and to succeed, the years of your youth have slipped past, and much of the plan and methods at least that you have learned is out of date.

No one is big enough to dodge the natural law that *the present is but the sum of past thoughts, past actions, past associations, past labor of hand or brain, past preparation*. And the greatest of these is PREPARATION.

You are what you are today because of what you were yesterday.

You will be what you are tomorrow because of what you are today.

There you are. *And you can't get away from it*.

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“As one piece of evidence as to whether the Course is worth the price, would say that it cost the Company over \$1,200.00, and we feel that *we had our money back the first two lessons*.” Gordon-Van Tine Company (Building Material), Davenport, Iowa, K. Spelletich, Secretary.

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or another, regardless of their position. *I recommend the Sheldon Course unhesitatingly*.” Doble-Detroit Steam Motors Co., Detroit, T. P. Myers, Vice-President.

“We could not recommend the Sheldon School too highly to any individual or concern.” Thos. Cusack Co. (Out-Door Advertising), Chicago, G. E. Mays, Mgr., Publicity and Promotion.

“There is no question but that it develops latent qualities in the men which lead to higher executive work.” Royal Typewriter Co., Inc., Hartford, Conn., Chas. B. Cook, Vice-President.

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The **BUSINESS PHILOSOPHER**

and **BOTH SIDES**

VOLUME XVI

NUMBER 3



Official Organ

The Q. Q. M. Quota League and The Business
Science Society

FEBRUARY, 1919

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Address.....

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The Business Philosopher

and BOTH SIDES

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Only that which tends to increase the "Area" or A+R+E+A of the reader—that is, his Ability, Reliability, Endurance and Action—will appear in this magazine.

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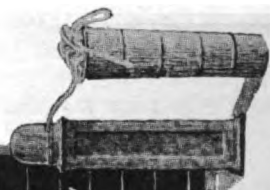
JANUARY begins the New Year, according to the Gregorian Calendar, but February, it seems, began the year for some of our greatest and best beloved. Washington and Lincoln are world-known examples, the one establishing the principle "Taxation without representation is tyranny," and the other, as the Great Emancipator, setting the feet of the slave on the highway to Freedom.

February, it seems, is peculiarly consecrated to high and noble lives and deeds, and not the less so because it brings the day when the rosy saint o' love peeps and smiles through the laces and flowers of his missives.

By its briefness, it reminds us that time stops not, nor stays, and that *today* is the day on which to start anew the bigger and better plan of living and working, or to work diligently at the one already started.

BOTH SIDES sends a valentine to you the service-wish that you may learn well from this February, 1919, a goodly share of what it stands ready to teach you.

"A	FOOL	AND	HIS	MONEY	ARE	SOON	PARTED."
"WALL	STREET	IS	NO	PLACE	FOR	A	POOR
"COBBLER,	STICK	TO	YOUR	LAST."			MAN."
"A	BIRD	IN	THE	HAND	IS	WORTH	TWO
THE	BUSH."						IN
"YOU	CAN'T	BEAT	A	MAN	AT	HIS	OWN
"FOOLS	RUSH	IN	WHERE	ANGELS	FEAR	TO	TREAD."
"THE	LOVE	OF	MONEY	IS	THE	ROOT	OF
EVIL."							ALL
"A	GOOD	NAME	IS	RATHER	TO	BE	CHOSEN
GREAT	RICHES."						THAN
"BETTING	IS	THE	FOOL'S	ARGUMENT."			
"A	SUCKER	IS	BORN	EVERY	MINUTE."		
"THE	HEIGHTS	BY	GREAT	MEN	REACHED	AND	WERE
NOT	ATTAINED	BY	SUDDEN	FLIGHT."		KEPT	
"A	FOOL'S	BOLT	IS	SOON	SHOT."		
"HE	IS	BROUGHT	AS	A	LAMB	TO	THE
"DILIGENCE	IS	THE	MOTHER	OF	GOOD	FORTUNE."	SLAUGHTER
"THE	WISE	MAN	PROFITS	FROM	THE	FOLLY	OF
"TAKE	CARE	OF	THE	DINERS	AND	THE	DOLLARS
TAKE	CARE	OF	THEMSELVES."				WILL
"WE	THRIVE	AT	WESTMINSTER			FOOLS	LIKE
"SUCH	PROTECTION	AS	VULTURES			TO	LAMBS."
"STOP,	LOOK,	AND	LISTEN."				
"SAFETY	FIRST!"						



"QUOTATIONS"

The Business Philosopher

and BOTH SIDES

VOLUME XVI

MARCH, 1919

NUMBER 4

LABOR AND MANAGEMENT

Commonly Referred to as Labor and Capital

By ARTHUR FREDERICK SHELDON

THIS is the first of three papers to be contributed by the editor on the relations between Labor and Capital.—[Asst. Ed.]

THAT form of business known as commerce has always been more or less turbulent. The sea of its waters tends to be troubled.

Not the least among its disturbing factors has been a more or less unharmonious and wholly unnatural and unnecessary friction in the relationship between the employer and those whom he employs.

This is notably true in the world of manufacture, transportation, etc. This is not as it should be. The evident design of Providence is the ultimate perfection of all things, including economic systems and all human relationships.

During all of the turbulent times which have marked the march of man along the highway of commercial relationships, latent in the mine of natural facts has existed an ever present *principle* which when it has once met with general recognition and application will hasten man's journey in all his relationships toward the goal of Divine Intent.

The Science of Business affirms, with that certitude born of the perception of a PRINCIPLE as a definite and fixed fact in Nature, that all commercial evils, including whatever of wrong there may have been in the relationship between employer and employed, have been the result of a widespread lack of understanding of the Natural Law of Permanent, Profitable, and Harmonious Relationships. We refer to THE PRINCIPLE OF SERVICE.

Let us proceed at once to make plain the exact meaning of the terms NATURAL LAW and PRINCIPLE as we shall use them in this exposition of facts.

No one questions the existence of definite, fixed, unchangeable, and universal laws and principles in the lower kingdoms of nature.

A NATURAL LAW of the material universe is a mode of activity inherent in the nature of material things. Example: The law of gravity as perceived, formulated, and stated by Sir Isaac Newton.

It is a generally accepted fact that everything has a cause. The whole universe gives testimony of the universal fact of cause and effect.

NATURAL LAWS have causes. The cause back of a natural law is a principle.

A PRINCIPLE is a primordial LAW. It is a MODE OF ACTIVITY, so fundamental that it is the cause of other laws. It is Nature's reason why back of tributary laws. It is the cause, the spring, the mother-father law from which fixed consequences follow.

The PRINCIPLE of ATTRACTION is an example of a primordial law in the material universe. Objects in the material universe gravitate, one toward another, by reason of the PRINCIPLE OF ATTRACTION, which exists as a fixed fact in nature everywhere present, unchanging and unchangeable.

The history of the definite discovery in our particular cycle of civilization of the LAW OF GRAVITY and the PRINCIPLE OF

ATTRACTION is well known. Newton watched the apple fall, wondered why, investigated, experimented, and discovered the fact by which mankind in general is now privileged to know with but little study that attraction of gravity, or gravitation, is "That which exists between all bodies and acts at all distances with a force proportional to their masses and inversely proportional to the square of their distance apart."

We all know that this PRINCIPLE OF ATTRACTION and the LAW OF GRAVITY regulate many of man's material relationships. To these facts in nature he must conform his physical body. Failing to do so, he must suffer injury or even death. Nature plays no favorites in the operation of NATURAL LAW. Thus, anyone, man or woman, employee or employed, president or porter, stepping off the top of a building will fall to the ground.

On the other hand, no one questions the constructive influences accruing to mankind as a result of the discovery and application of laws and principles of the material universe. Since Newton's time, manifold inventions of vast service to the world have resulted from the application of the everywhere present law and principles discovered by him.

To the thinking mind it is a self evident fact that Natural laws and principles are universal truths. They exist in the inherent nature of things. No human being made them—no human power can change them. The will of man discerning and applying them can change destiny, which is the natural sequence of CAUSE and EFFECT, but the will of man can neither *make* nor *change* principles.

Every now and then in the history of the human race, NATURAL PRINCIPLES are discerned and applied by human intelligence, but that is all, their making and changing lies beyond the realm of human power.

These PRINCIPLES, created by Divine intelligence, and discerned by the mind of man, are utilized by him to improve human relationships in just such matters as the harnessing of the forces of nature, thus giving man dominion over the three lower kingdoms—the mineral, vegetable, and animal—which by this means are being gradually subdued and converted into useful service to mankind.

In a very real sense, rapid racial progress is dependent upon the discovery and applica-

tion of NATURAL LAWS and PRINCIPLES. The maxim, "Nature unaided fails," expresses a far-reaching truth. Nature makes the principle; *then* man, when he has discovered it, can cooperate with or "aid" nature, thus hastening evolution, growth, development.

The whole science of agriculture is based upon and made possible by the simple truth just stated.

Basic discoveries in the realm of chemistry and physics every now and then revolutionize existing methods and make possible rapid advance in the material arts and sciences.

Natural Laws of Harmonious Human Relationships

LAWS and PRINCIPLES are not limited to the realm of the material universe. They are not confined to the lower kingdoms of nature.

There are NATURAL LAWS of man's relationships with his fellow man. These *are* economic and social laws, just as natural as the law of gravity and the principle of attraction. To violate or fail to conform to these, either consciously or unconsciously, means to suffer injury and even economic or social death.

As with man-made law, ignorance of natural law excuses no one.

Either conscious or unconscious obedience to Nature's laws of harmonious relationships brings reward. Either conscious or unconscious disobedience of them necessitates the paying of a penalty.

Back of all natural laws of successful human relationships, there is one definite and fixed principle, the PRINCIPLE OF SERVICE. This PRINCIPLE is one of Nature's fixed and unchangeable facts. No man made it, no human power can change it. It is a primordial law universal in its reign. It is the SOURCE, the SPRING, the MOTHER-FATHER LAW of all tributary laws of man's successful and harmonious relationships of man with man. It has always existed, it is now, it always will be.

The unconscious violation of, or failure to conform to, this self-existent and everywhere present PRINCIPLE has been the cause of all the troubles between employers and employees since the far-reaching economic relationship began.

The PRINCIPLE OF SERVICE is to human relationships exactly what the PRIN-

CIPLE OF ATTRACTION is to material bodies. It is, in fact, *THE LAW OF ATTRACTION* in human relationships. The *LAW OF SERVICE* is to human relationships *exactly* what the law of gravity is to material bodies.

As naturally as the apple which Newton watched was attracted by the earth and gravitated to it, so is every human being attracted to and by his fellow man who renders him the best service.

To what merchant does the trade or patronage of patrons naturally gravitate? To what house of commerce are customers naturally attracted? It is to that merchant who serves his customers the best.

To which employee does the best reward from employer naturally gravitate? It is to the employee who serves his employer best.

To which employer in any given line of business, in any community, are efficient and in every way desirable employees naturally attracted? It is to the employer who serves his employees best.

Yes, the *PRINCIPLE OF SERVICE* is the *PRINCIPLE OF ATTRACTION* in human relationships.

But we must not forget that as such it is universal in its application, and applies just as certainly from employer to employee as it does from employee to employer.

* * * *

We are living in an age of science, in an age of "revolution" in the sense of change, in more ways than one. These are indeed days when thoughtful people pause before scoffing at the seemingly impossible. He who says that it can't be done is generally run over by somebody doing it.

It should not, therefore, strike the world as being either startling or impossible, or even unusual, that science has been able to perceive Nature's controlling *PRINCIPLE OF ATTRACTION* in human relationships, the *LAW* of man's profitable relationships with his fellow man, including the far-reaching one of the contractual relationships between employer and employed.

Instead of being "strange" that such a law should exist, would it not be indeed passing strange if it did not exist? Could Infinite Intelligence, having provided a law of attraction in the material kingdom, fail to provide one for man in his relationships with his fellow man?

Business Science announces, and without fear of successful contradiction, that in the crucible of American commerce—a supposedly sordid occupation—has been born the perception of this principle, above and beyond the laws and principles of the material universe. It is a principle of sociology destined to be far-reaching in its beneficial influence in the journey of man in his upward climb. In making this statement, we realize full well that there is nothing "new" about it. All truth is as old as time.

This *PRINCIPLE* has been stated in various forms, in the language of many philosophies, and nearly every religion, but always from the viewpoint of moral philosophy or religion and very largely in its relationship with future life. In propounding it as the *NATURAL LAW* of man's successful and harmonious economic relationships, we proclaim it as a scientific fact easily demonstrated in the laboratory of commercial and industrial life. We recommend its application without either sentiment or sentimentality as the *only* law of sound economics.

There is but *ONE LAW* of gravity, *ONE PRINCIPLE* of attraction in the material universe, and there is but *ONE PRINCIPLE* of attraction in human relationships by means of which material reward naturally gravitates from man to man. It is the *PRINCIPLE OF SERVICE* from man to man.

He profits most who serves best, expresses in six words the primordial law of life.

But what has all this to do with "Labor and Management," commonly referred to as "Labor and Capital"? It has *everything* to do with it.

By the term "Labor," we mean the individual service of head, heart, and hand. The term "Labor" is erroneously used when utilized to designate the manual laborers of the world, those who create with the labor of hands.

An Edison working all night as he and other inventors often do, thinking out such inventions as the incandescent light, the telephone, the phonograph, etc., certainly labored and created, although doing most of the work with his head and but little of it with his hands.

The managers of a business, organizing and directing an enterprise, looking the payroll in the eye, and facing the lists of notes and bills-payable, are laboring, and many times eighteen hours a day instead of eight,

even though doing most of their work with their heads and but little with their hands.

We are all laborers and we must all add "heart stuff" to "head stuff" and "hand stuff" if we are going to labor or work efficiently.

While labor is individual service of head, heart, and hand, MANAGEMENT is ORGANIZATION AND DIRECTION of individual service or activity.

If we are to solve this problem, we must consider a third factor which forms the base of the triangle, the two sides being LABOR and MANAGEMENT, and the base of the triangle is HUMAN SOCIETY, the purchasers of the useful service resulting from the combined efforts of LABOR and MANAGEMENT.

In final analysis, the buying public is the boss. It, the public is the EMPLOYER of both labor and management.

To illustrate what is meant by an example, the vast majority of people are meat eaters, but in all there are many vegetarians. Let us suppose that suddenly everybody becomes a vegetarian. In that event, all who are engaged in the meat industry, both employers and employees, or all management and all labor, would be immediately out of a job.

This problem will never be fully solved until we, as a people, realize the true function of commerce and industry which is, SERVICE TO SOCIETY.

You, Mr. Business Man, are *not* in business to make money. You are in business to render SERVICE TO SOCIETY. It's all right for you to make money but the money you make is the pay that you get for the SERVICE that you render. Service rendered is CAUSE, money-making is an EFFECT. Take care of CAUSE and EFFECT will take care of itself. But where does "Capital" come in? Capital is a circle extending through the base of the triangle and enclosing the two sides, and is the measure of society's indebtedness to the individual for service rendered.

Money, in the sense of capital, is not a God but it is a useful servant and as such is entitled to a just reward.

Management, or employment, is entitled to a just reward for the service it renders: First—For the necessary money furnished to provide the necessary equipment to make the wheels go around. Second—For its labor involved in management, which is the or-

ganization and direction of individual activity functioning in human service.

It is a great mistake for management, or head power, to undervalue, or fail to appreciate, the necessity and the creativeness of the handworker.

It is a great mistake for the handworker to underestimate the necessity and value of management—head work. Each is a part of the whole, neither can get along without the other. The two sides of the triangle are not independent, each of the other, neither are they dependent but they are grandly *inter-dependent*.

The facts are that the true function of management is to render service to labor, and the true function of labor is to render service to management, and the true function of the two united is to render service to society as a whole. This is the path to power, the way to peace and plenty for all. This is the *only* law of sound and safe economics.

In my next article I shall endeavor to make plain, as Business Science sees it, what constitutes the natural elements which combined make service.

In possibly plainer language, we shall endeavor to make plain, first, what management must do in order to render service to labor, second, what labor must do in order to render service to management, and third, what labor and management united through harmonious relationships must do in order to render service to human society. In a still later article, we shall endeavor to show what we believe that government which is ORGANIZED HUMAN SOCIETY must do in order to serve both labor and management and, therefore, render its maximum of service to human society as a whole.

Time

Time is the quintessence of democracy. To every human being, king or commoner, emperor or serf, it deals out with even hand twenty-four hours a day, neither more nor less.

Time is the chisel given each one of us to carve our monument.

Because it is given free to all, time is *wasted* more than money, more than anything else in the world.

The whole difference between the successful and the unsuccessful person is that one uses his time wisely, the other foolishly.—*B. C. Forbes.*

THE BASIS OF COURTESY

By MRS. FLORA TAYLOR YOUNG

*M*R. YOUNG, who writes this article on "Courtesy," has general charge of all the women employees in Mandel Brothers Department Store, Chicago. Mrs. Young is gifted with business acumen and the indefinable charm of a gracious personality. Knowing her, it is not difficult to understand why Mandel's store has an unusual reputation for courtesy in the selling of merchandise.

CCOURTESY FIRST" signs abound in retail business establishments of every kind, proclaiming to the customer that he need expect no impudence, indifference, rudeness nor neglect within their walls. The firm which placards elevators, stairways and walls with these signs hopes thereby to impress upon employees its wish that patrons be treated with ordinary human kindness and expects that this habit of kindness will eventually develop into good manners or instinctive courtesy.

Such signs and slogans are good in that they center the thoughts of people upon proper conduct toward fellow beings, but I have never been sure they could teach courtesy any more than binding tablets upon the brow could make one religious.

The workers in whom I am most interested are retail sales people. I have given much thought to training them in courtesy, not only for the sake of patrons but because it would lessen the strain of their day, make work pleasanter and increase their economic value.

It has seemed that their training in courtesy must have a deeper foundation than printed slogans or admonitions to be polite. It must be dyed in the warp of the workers' being. Its basic element must be understanding of people. If you give a man service exactly to his taste he considers you courteous and the most courteous salesman is the one who guesses right the greatest number of times as to whether the customer is a chummy fellow who wants to chat over his purchase or a pompous gentleman who wants to be attended in servile silence. The difficulty of striking the right note is greater when the customer is a woman, for her appearance is no key to her character.

Our problem would be less complicated if all visitors to a department store were

themselves well mannered, but you must know we serve the general public, and the public is made up not only of the nicest people in the world, who are easy to please, but also of the rude, the irritable, the exacting and the cruel, who are very difficult to please. The saleswoman who has come into close contact with many kinds of people outside the store recognizes these types and knows how to adjust herself to their whims, taking real pride in sending them away satisfied.

The inexperienced salesgirl, however, has not that advantage and sometimes yields to the temptation to "say what she thinks." Our problem is to change her point of view. We try to substitute interest for experience and stimulate curiosity about people. We emphasize the dignity of selling, pointing out that this profession requires a keener knowledge of people and greater tact, sympathy and restraint in dealing with them than the clergy, nursing or teaching professions.

We suggest to the girl that she ask herself certain questions when the customer is irritable and abusive and study the customer to find the right answer. Has she been brought up as a spoiled child? Has she been through an illness that shattered her nerves? Has she suffered disappointments? Shouldn't I feel sorry for the poor thing? This train of thought begets sympathy, and the right instinct which is planted in all of us dictates that the girl try to soothe and help that unfortunate human being who has no self-control.

The customer who can't make up her mind is particularly trying to the saleswoman. Why can't she make up her mind? Was she never allowed to decide for herself as a child? Has illness or trouble or overwork robbed her brain of vitality? Am I showing her too much merchandise at a time? Am I

giving the benefit of my knowledge in helping her to decide? Shall I take her in hand like a child and decide for her? This questioning attitude of mind prevents impatience, which wears out the saleswoman and offends the customer.

We study the types of customers one by one and our fellow workers in the same way to produce an atmosphere of sympathy and willingness to help each other. As these experiences multiply, the girl acquires an understanding of people which is the foundation for courtesy.

"Unfit to Live If You Refuse Duty to Nation"

Theodore Roosevelt's Editorial, "The Great Adventure," a Tribute to His Son

New York, Sept. 16.—(Special.)—Col. Roosevelt's editorial in the Metropolitan Magazine for October, which was published today, is entitled "The Great Adventure," and although no name is mentioned, it is apparent that the basis of the editorial was the supreme sacrifice of Lieut. Quentin Roosevelt.

"Only those are fit to live," Col. Roosevelt writes, "who do not fear to die; and none are fit to die who have shrunk from the joy of life and the duty of life. Both life and death are parts of the same great adventure. Never yet was worthy adventure worthily carried through by the man who put his personal safety first.

"Never yet was a country worth living in unless its sons and daughters were of that stern stuff which bade them die for it at need; and never yet was a country worth dying for unless its sons and daughters thought of life not as something concerned only with the selfish evanescence of the individual but as a link in the great chain of creation and causation, so that each person is seen in his true relations as an essential part of the whole, whose life must be made to serve the larger and continuing life of the whole.

Worthy to Live

"Therefore it is that the man who is not willing to die in a war for a great cause is not

worthy to live. Therefore it is that the man and woman who in peace time fear or ignore the primary and vital duties and the high happiness of family life, who dare not beget and bear and rear the life that is to last when they are in their graves, have broken the chain of creation, and have shown that they are unfit for companionship with the souls ready for the great adventure.

"The wife of a fighting soldier at the front recently wrote as follows to the mother of a gallant boy, who at the front had fought in high air like an eagle, and like an eagle, fighting had died:

"I write these few lines—not of condolence, for who would dare to pity you?—but of deepest sympathy to you and yours as you stand in the shadow which is the earthly side of those clouds of glory in which your son's life has just passed.

The Ones to Be Pitied

"Many will envy you that when the call to sacrifice came you were not found among the paupers to whom no gift of life worth offering had been intrusted. They are the ones to be pitied, not we whose dearest are jeopardizing their lives unto the death in the high places of the field. I hope my two sons will live as worthily and die as greatly as yours."

"There spoke one dauntless soul to another. America is safe while her daughters are of this kind, for their lovers and their sons cannot fail as long as beside the hearthstones stand such wives and mothers. And we have many, many such women, and their men are like unto them."—*From Chicago Tribune, September 17, 1918.*

Twelve Things to Remember

The Value of Time.
The Success of Perseverance.
The Pleasure of Working.
The Dignity of Simplicity.
The Worth of Character.
The Power of Kindness.
The Influence of Example.
The Obligation of Duty.
The Wisdom of Economy.
The Virtue of Patience.
The Improvement of Talent.
The Joy of Originating.

—Marshall Field.

HUMAN RELATIONS IN INDUSTRY

By WHITING WILLIAMS

MR. WHITING WILLIAMS, who contributes the article below, writes as he talks, directly from the shoulder. He believes that wasting words is a crime and hoarding ideas, a sacrilege. We knew that when Mr. Williams got around to it in his busy corner he would send us something good for the magazine, and here it is.

THE superintendent was talking:

"After long and fairly sad experience we have learned always to find from the men threatening trouble how we happened to *hurt their feelings*. After we have squared that up, the settlement of the wage or other demands is easy."

The superintendent put his finger on the heart of the biggest problem in victorious America—the problem of obtaining in our factories the efficient production required to make up the cost of the war and to put our products successfully onto the counters of international trade.

Even when at war, a huge "labor turnover" or "individual strike" and a daily tardy or absent list of unheard-of proportions supported the claim that only 40 per cent of the country's potential human energy was being actually delivered at the switchboard of productive—and protective—industrial effort.

In war or peace the biggest and most far-reaching waste in profligate America is the enormous amount of wasted physical, mental, and spiritual "gasoline" in the hands, the heads, and the hearts of the country's workers—wasted because unexploited and unapplied.

I submit that the chief cause of this vast loss is that the modern factory tries constantly to deny these two undeniable facts:

First, that while few of us do much thinking, *all of us have feelings* and keep them busy most of the time.

Second, that next to life itself, the most important thing in the world for us humans is *our associations with other humans*.

What Makes the World Go Round

Without the cargo of feelings, wants, and instincts which we bring with us into the world we would not stay long. We would lack the wish to "stick around," the motive power—the drive—to be or do. Without association with others, likewise, we would

see no use in "sticking 'round," because we would find no outlet for those cravings and desires which make us human and which keep us going.

Try to imagine eating and sleeping through sixty or seventy long years with such words as these left out: Mother, wife, children, home, friends, love, honor!

Each is the name of an association or relationship between people. Each is the channel for the biggest and best of our feelings.

While speeding up the factory's machines and processes, the industrial chief has carelessly "balled up" the natural relationships of the factory's people. In so doing he has dammed the normal channels of their feelings, and so has slowed down their performance by shutting off the gas of wholesome human interest and driving power.

Proper production from the factory's processes and people can never be secured until this gas is turned on full and exploded by the spark of friendly relations between factory corporation and factory man.

This may be done in the same way that two people become and continue friends. They simply put into operation two processes called production and selling. Call it one, if you like, for all good selling starts with good production.

Nobody can "sell" himself—or any other article—unless he first produces something which other people want. And they can't tell whether they want it unless they can learn its character by its performance—its honest and consistent performance.

This honest and consistent performance is just as necessary to show the desirable and salable character and individuality of a person as of a commercial article. It is just as necessary for a corporation. It is also much more difficult; for the job grows harder the greater the number of units or parts whose performance must be "lined up" and made consistent. The top executive of a big corpo-

ration—or one which would become big—has no bigger responsibility, therefore, than deciding what the “company character” is to be, and then trying to produce it.

“A company is known by the management it keeps,” says an expert in “reverse English.”

“If things go steadily wrong between a company and its men,” says a successful president, “take a look at the president or manager and then at the directors. If you don’t find anything there—take another look!”

Now the moment the big executive begins to build company character by insisting on honest and consistent execution all the way down the line to the last straw boss, he sees that this production job turns into a selling job; he has to contrive to get it over to them all so that they in turn can get it over to the men under them. Then is when he should drop into the sales-manager’s office and study some of the wall-mottoes he will find there:

“The seller’s sales are built on the buyer’s service.”

“We study our goods from our customer’s side of the fence.”

Not that the sales-manager is a philanthropist! He simply knows that if he is to make us chaps sign on the dotted line without having any authority over us, he has to contrive somehow to tie his article up with the stock of assorted hunches and hankerings we all keep on our inmost shelves and which boss our hands.

He has to be sympathetic with us or we won’t let him see those shelves. Most important of all, he knows that it is the shelves not of our heads but of our hearts that hold the real stuff which furnishes the action he wants—he knows that more than 75 per cent of the decisions we proudly believe we make with our thinkings we really make with our feelings.

If he got interested in helping the chief set up a campaign for selling the company to the men, he would probably wax enthusiastic:

“Your superintendents and foremen have got to carry the ball in this game. They are all of the company most of the men ever see. They’ll help you produce your good company character in great shape—*provided* you make them into bang-up salesmen.”

“How?”

“Well, when the small-town Smart Alecks asked Hare-lip Bill how he came to cop the ten dollars’ reward for finding the strayed

horse, he wobbled his nose like a rabbit and gave them the whole secret of salesmanship:

“ ‘I ’ust thought I ’ud go down whur I ’ud ’a gone if I ’ud been a horse. And I did and he had!’ ”

How to Increase Production

“Of course those husky foremen out in the shop will wonder why in h— they should bother with salesmanship when they already have authority. But the boys from France say they did their best for the officers who cut the bawling-out stuff and who respected their feelings just as if they were customers. One of them sent me this about a sergeant; he said it was by Kipling:

“ ‘E learns to do his watchin’

Without it showin’ plain;

‘E learns to save a dummy

And shove him straight again;

‘E learns to check a ranker

That’s buyin’ leave to shirk,

An’ ‘e learns to make men like him

So they’ll learn to like their work.”

Every born salesman knows why people fight—in Midvale or Mons or Moscow—because he knows people and why they do anything. Just as when Germany assumed we were too money-mad to lose the profits of neutrality by fighting, so *it is always the disregarding of feelings which lead first to the severance of relations and then, sooner or later, to bloodshed.*

Capital and labor have certainly thought mighty little about producing company character or labor-union characters that would be salable to the other fellow! For increasing their power to *make* the other fellow do things they have all been keen enough. As salesmen they have respected each other’s feelings about as much as the Germans respected Belgium’s or our own.

The result is what we see—a sword’s-point industrial team with a score of 40 per cent—a very poor crowd to push the ball down the field of domestic prosperity or international trade leadership!

But let no one cast the first stone at either side until he reflects how far from simple these things we glibly call “feelings” are. There are at least three groups of them—those of self-preservation, of self-reproduction, and self-respect.

Take the first:

What Men Really Want

If I as a worker have trouble in earning

enough to deliver at lathe or ladle the power to do my job, I am sure to be keen on high *daily* and *hourly* wages. So you must not expect me to be crazy over profit-sharing or other delayed rewards *unless* you make it perfectly plain to me that these won't lessen the *daily* pay I simply must have in order to bring down to the gates a productive combination of legs and arms. In every way you must expect me to look at even a few cents a day—if *they are bread-and-butter cents*—a lot more seriously than any cake-eater can possibly understand.

The instinct for self-reproduction is a sort of future-tense or "hang-over" wish for self-preservation—I just naturally hate to quit. It gives me a family and provides a lot of bigger feelings than I've known before, and so makes me think that I'm really living. For that reason my family gives my boss and me a big chance for us all to get close together.

The why of that is this:

What Really Counts

Real friendship between us humans depends, not upon the number of times we see each other, not upon how we agree with each other on the tariff or such matters, but upon sharing together our biggest and deepest experiences and feelings.

That's why families stick together—they have shared their biggest moments with each other. That's why captains and privates are pals for life after they have faced death together for even a few hours in the front-line trenches.

So if my boss will show himself a genuine friend to my family even for an hour—if *it's their dark hour*—he gets closer to me than in a year of being a good fellow to me alone.

Pensions, health and life insurance, the plant nurse or doctor, the relief society—all these are big get-together things because they help carry a fellow and his family—and his employer—through the biggest moments of life—together.

The moment of hiring or promoting, the breaking of a plant record, the new baby at home, the wife's illness, the religious or patriotic holiday—all these provide the big moments of modern industrial life. If we prove good true friends, then we're friends for keeps.

Then there's self-respect—a man's wish to count among his fellows. It is responsible

or more hurt feelings, more severed relations, and more war—yes, more h—l—than any other single thing in the world.

Not long ago I insulted a hobo by thinking he was a mere tramp. It seems that a hobo keeps his engagements with the logging camps in winter and the wheat fields in summer by the use of the "sidedoor Pullman." "There would be the devil to pay if I didn't get there, too. The tramp! Huh! He can take the time to walk, and not care a d—n whether he gets there, either!"

Money Not Everything

The worker may honestly believe that all he wants is in the pay envelope. But he is only trying to get away from those yearnings to count among his fellows which Mother Nature put into him and all of us. It is these that take him into the union when there is nothing to be gained in wages or working conditions, or into any six of the hundreds of organizations all established mainly for the purpose of giving us some new associations and a bigger chance for some grand and imposing title and the feeling that we have not lived in vain. It is these yearnings that make him the "industrial tourist," or the "industrial striker searching in one plant after another for success. And it is these that *hold* him in the shop where good wages, worthwhile work, maximum responsibilities and recognition, interesting committees, absorbing contests, sincere, sympathetic managers and trustworthy, friendly foremen—all make him feel he has a good chance to become the real fellow he used to want to be, the father of the best family a man could wish!

And here is the big point we are all likely to forget. *The same self-respect which makes a man want these things makes him unwilling to accept them unless they represent the company's as well as his own best interests!*

That's why democracy is worth four years of blood. It is the only arrangement yet invented which guarantees to every human being the right to pursue his own personal hunches and hankers up to the farthest practicable point—the point, namely, where that pursuit interferes with the similar and equal right of his neighbor. Within this limit it is the world's most powerful stimulus to individual effort and to teamwork. Nothing less than this limit ever did or ever will give a human being or a people a chance to "give her the gas" and show what it can do.

The everlasting "scrapping" between Capital and Labor is now "old stuff"—out of date in a world which has paid millions of lives to learn the lesson of genuine cooperation.

Good wages can be retained and national wealth increased only if manager and man and machine combine to produce as never before as the first step toward successful world-wide selling.

The price of maximum production is maximum personality for every human producer. Of this the price is maximum outlet for that human producer's best and biggest feelings. That in turn can be bought only with right relationships and associations with all the persons of his world.

Of that the price—and the prize—is Democracy.

The Kaiser has furnished us with a "big moment"—the biggest this country has known since '76. Before we have moved away from the memory of that thrilling moment the industrial leader should fuse together the hearts of his headworkers and his handworkers in the joy of strengthening the political democracy so seriously threatened and in the vision of an advance toward a democracy as yet little known, the democracy of industrial production.

In terms of the happiness and the worthwhileness and the all-around achievement of the lives of scores of millions of human beings in this country alone, that democracy will be worth all the cost of the war.

"Well, sir, we'll soon be a-m'ykin' 'istory, won't we, sir?" said a Tommy to his sergeant as they waited, watch in hand, for the "zero hour" to go over the top.

"History be hanged," said the sergeant; what we've got to make is *geography!*"

The coming together of factory management and factory man for the best good and the biggest development of both will do more than humanize and justify this factory age. It will save us permanently from the slavery of any of the Kaiser's political descendants, and it will enable American industry to keep the home wheels thankfully and happily and prosperously turning.

That Wind Is Best

WHICHEVER way the wind doth blow,
Some heart is glad to have it so.
Then blow it east or blow it west,
The wind that blows—that wind is best.
My little craft sails not alone;
A thousand fleets from every zone
Are out upon a thousand seas;
And what for me were favoring breeze
Might dash another with the shock
Of doom upon some hidden rock,
And so I do not dare to pray
For wind to waft me on my way,
But leave it to the Higher Will
To stay or speed me—trusting still
That all is well and sure that He
Who launched my bark will sail with me
Through storm and calm, and will not fail
Whatever breezes may prevail
To land me, every peril past,
Within his sheltering haven at last.
Then, whatsoever wind doth blow,
My heart is glad to have it so,
And blow it east or blow it west
The wind that blows—that wind is best.

The Man Always "Just Going To"

He was just going to help a neighbor when he died.

He was just going to pay a note when it went to protest.

He meant to insure his house, but it burned before he got around to it.

He was just going to reduce his debt when his creditors "shut down" on him.

He was just going to stop drinking and dissipating when his health became wrecked.

He was just going to introduce a better system into his business when it went to smash.

He was just going to quit work awhile and take a vacation when nervous prostration came.

He was just going to provide proper protection for his wife and family when his fortune was swept away.

He was just going to call on a customer to close a deal when he found his competitor got there first and secured the order.

THE BUSINESS MAN'S CRITICISM OF OUR PUBLIC SCHOOL SYSTEM

By the HON. C. C. HANSON

Member of State Board of Education of the State of Tennessee

THE article printed below is an abbreviated address given before the National Conference on Rural Education and Country Life, held at Daytona, Florida, February first and fourth. Mr. Hanson is one of the most prominent business men of Tennessee and a member of the State Board of Education. He was invited by Dr. L. J. McBryan, school extension agent under Commissioner Claxton for the Bureau of Education, to prepare a paper under the above caption.

AS I see it, there are four criticisms which I would respectfully offer of our school system taken as a whole.

Criticism No. 1

First, our school system was built from the top down, instead from the bottom up, and for the classes rather than for the masses. By that statement I mean this:

The university came first in the old world, when education was allegedly for those who were to be engaged in the service of the state and in the learned professions. In those days, anyone who intended to engage in either agriculture or any phase of industrial or commercial life could not have gone to school at all, if he had wanted to. The school-room existed for the sole purpose of training the child for service to the nation in some official capacity or for service in one of the established professions. The vocation of trade was looked down upon and shunned as an occupation unworthy of refined intellects and gifted natures.

Later the high school came, which was then and is even yet today, to quite a degree, simply a training ground to fit the child for entrance into the university, it being the aim of those in charge of our high schools to so regulate their curriculum that graduation from the high school will mean the privilege of entering the university without examination.

Later the lower grades were added, the subjects selected being those calculated to fit the child to enter the high school.

The result is that our children beginning in the district school, the village school, or the schools in our towns and cities are, by reason of the curriculum, from the first grade up, headed toward the university, which in turn, until very recent years, taught

nothing tending to fit the child for useful service in the vocation of industry and commerce, ordinarily referred to as "business," in so far as the gaining of technical knowledge was concerned.

It is true that in very recent years our universities, our high schools, and to some degree even lower grades have added certain courses calculated to be useful to those students who purpose entering the vocation of business, but all such efforts have been in the nature of grafting the special courses onto the tree of education, as it were. They are not a part of the fibre of the trunk of the tree itself.

The result of this is that our system of education, taken as a whole, has been much better calculated to be of service to that limited class of our citizens who finally enter the vocation of the law, medicine, dentistry, the ministry, etc., than to that vast majority who enter the fields of industry and commerce.

Statistics prove that the vast majority of those who go into business for themselves ultimately fail to make good. I believe that this is largely traceable to the fact that our school system was originally built and its curriculum regulated without any reference to fitting the pupil for the vocation of business.

In spite of the facts just stated, the people engaged in business as employers and employees, using the term "business" in the sense of commerce and industry, very greatly outnumber those engaged in the learned professions.

Criticism No. 2

The old idea was that "education" is "instruction"; that is, the child was sent to school to be instructed. His teachers

seemed to think that their one primary duty was to compel him to gain knowledge, much of which, he finds later, he is unable to utilize in any practicable way to the end of winning life's battle.

We are coming to see that it is true of ourselves as employers and true of everybody whom we employ that the efficiency of any given individual does not depend upon the knowledge which he has; it does not depend upon what he knows alone; it depends far more upon what the individual is; and what he or she is depends in turn upon the degree of unfoldment or development of certain faculties and capacities and qualities and powers in the individual. To illustrate what I mean by an example, a bookkeeper might know all there is to be known, if such a thing were possible, about the science of accounting, but if he were lacking the development of such qualities as discrimination, ethics, accuracy and speed, he would still be a very inefficient bookkeeper.

One of our salesmen might be a very learned man in the ancient languages and higher mathematics, but if lacking in such qualities as tact and good judgment and loyalty and honesty and many others which I might mention, he would probably send in mostly "weather reports" instead of orders. Personally, I feel, therefore, as a business man—and in this opinion I know that I am not alone—that our schools should take steps to do some really constructive work in the matter of teaching the science of man-building, which, of course, includes the science of character-building.

According to the Latin root from which the word "education" springs, I need but to remind you, as educators, of the fact that its true meaning is "educ-tion." The true function of our schoolrooms being the scientific cultivation of the human plant, they should be and will be in time laboratories for the development of man-power.

Business men—many of them, at least—have come to see that business, taken as a whole, is man-power plus money-power plus mechanical-power and the utilization of material forces and things; but we have also come to see that man-power is the cause, while money and the efficient utilization of all mechanical and material things are effects.

We therefore wish that the young men

and the young women of the nation could come to us from our schools further along in the matter of the development of the kinds of man-power which make for efficient service.

We desire this not from a selfish standpoint alone, by any manner of means, but for the good of the boys and girls themselves and for the good of civilization as a whole.

Criticism No. 3

My third criticism, as a business man looking back upon his own experience in school life and as an observer of present day methods, is this: Whereas there are three kinds of static man-power, the efforts of our school system are primarily directed toward the development of only one of the three.

As I see it, static man-power is first intellectual, or "head-power," second emotive or "heart-power," and third physical, or "hand-power"; and our school system, taken as a whole, is primarily directed toward the development of "head-power," almost entirely slighting the question of the development of "heart-power," from whence springs moral law or righteousness in the sense of rightness, and all too ineffectually tending to the development of the physical power of the child.

As a business man, I therefore venture to suggest that our school system should be radically revised to the end of so shaping its mode of procedure that there will be a uniform effort looking to the development of the "whole" boy and the "whole" girl; in other words, the development of heart and hand as well as head.

I am well aware that there is a tendency at work in this direction, notably the teaching of domestic science and manual training and more and more the arts which can be utilized in industry and in many phases of commerce. But I do claim, and without fear of successful contradiction, that as yet there has been but little effort along the line of training the character of the child; in other words, the development of what I call "heart-power" in distinction from the work of the head and the hand.

More and more is the business world placing a premium on reliability and dependability; and we all know that stuffing the head with facts pertaining to the arts and sciences, and all the rest of the curriculum taught in our schools, colleges and

universities will not alone beget reli-ability in the individual.

If education is educ-tion, one thing is certain; as such it is an *effect* and the cause of that effect is a dual process, namely, first correct nourishment and second, correct use.

We all know it to be a fact and not a theory that it requires both correct nourishment and correct use to result in educ-tion of the development of the physical muscle. Neither of these two processes alone is sufficient. It requires both of them, and one is just as essential as the other.

This, however, is not a law of the physical man alone. It applies to the intellectual and the spiritual elements in man's being. Any of the constructive faculties or qualities of head or heart will educt or develop if rightly nourished and rightly used.

That is to say, if the mind of the child is fed on the right mental food while in the schoolroom and his work involves the doing of things requiring the exercise of constructive qualities, then the qualities which result in service rendering power cannot help but grow, develop, unfold.

As one author, whose writings it has been my privilege to read, puts it: RN plus RU equals E, which duly interpreted means, right nourishment plus right use equals education.

More and more the business men of the country appreciate the relationship of physical fitness to the service rendering power of the individual, and we feel that while here, there and yonder many schools in all are to some degree paying attention to this matter, I know that I feel—and in this I am by no means alone—that there is much room for improvement in the matter of physical culture in our schools.

The education of the body is just as important as the education of the intellect; and the education of the heart is, if anything, more important than either of the other two.

Criticism No. 4

My fourth criticism may be summed up in the following statement. The one thing which our schools are trying to do, namely, to develop the "head-power" or intellectual life of the child, is not being done in the best possible way. I base this statement upon the fact that, as I now see it, all of the light of intelligence which enters the "knowing

room" of the mind must necessarily come through the physical senses.

I believe, therefore that there should be a uniform effort throughout all the grades to train the senses, in other words, to train the mind to sense accurately. We do not pay enough attention to the training of such qualities as observation, concentration, and reflection.

In a very real sense, the sensations which take place in human consciousness are the beginning of the thought life. They are the raw material out of which images are formed. Images, in turn, are the stuff out of which concepts are made, and it is through the union of concepts and images that thoughts are manufactured, judgments formed and laws and principles perceived. How important it is then, if in the schoolroom we are to develop the intellectual life of the child, that his mind be trained to sense accurately.

With the exception of the kindergarten work, which relatively few children have the opportunity of taking, but little attention is paid to this basicly important matter.

Is it not true, gentlemen, that the methods ordinarily pursued in the average schoolroom tend to the exercise or use of but one of the three basic intellectual faculties? Is it not true that the intellectual life functions in just three ways: First, the power to think; second, the power to remember; and third, the power to imagine.

The processes of thinking, of course, involve sensing, imaging, the forming of concepts, the forming of ideas, the forming of judgments and the perception of laws and the perception of principles; but all of these mental processes may be included in the one generic term "thinking."

Memory, it seems to me, as a result of some of my studies since I left the schoolroom, is the great mental storehouse where our thoughts are stored away.

Imagination is constructive thinking; it is the experimental laboratory where all progress is born. It is the creative faculty in the intellectual life.

As I look back upon my own school life, and as I now have the opportunity to study schoolrooms of today, it does seem to me that our effort in the schoolroom for intellectual development of the child is largely that of developing the memory rather than

those more important intellectual faculties, the power to think and to imagine.

We find that the employee who does not use the imaginative faculty very soon gets into a rut, and, as someone has said, there is only one difference between a rut and the grave: One is wider and deeper than the other. What employers and employees both need to do is to think and to imagine as well as remember. And it does seem to me that every effort should be made while the child is in the schoolroom to train his intellectual powers of thinking and imagining.

With the four exceptions above enumerated, I think our public schools are all right.

We are living in an age of revolution, in the sense of change. He who says it cannot be done is generally run over by someone who is doing it. I have ventured the above suggestions in response to your request for criticisms, not in a spirit of destructiveness, but hoping that my suggestions can be made helpful to the end of reconstruction of a more efficient school system. My criticism is of the system as a whole, and not of individuals.

The remedy, in the final analysis, rests with the boys and girls grown tall—the citizens of our republic.

We have failed to support our school system as we should. In the first place we have been too lazy—most of us, at least—to study out and analyze its weaknesses, and, in the second place, we have been too penurious and too stingy to support it in the way of appropriations and payment of taxes. The average respectable citizen enters a big kick if any movement is launched to increase school taxes. The result is that our teachers are underpaid, which makes the profession unattractive to the highest grade talent. We cheerfully spend billions for destructive agencies of war, and then pull our purse-strings when asked to appropriate a few thousand for the most important work in the world, the cultivation of the human plant.

Extensive propaganda should be started, the object of which is to arouse the masses of our people to a realization of their duties, obligations and responsibilities in the matter of financial and moral support of our school system. Our boys and girls are the nation's greatest asset.

Personally, I am an optimist even on the subject of the possibility of the teaching of reliability development in our schools.

Our boys and girls must be made to see before they leave the schoolroom that reliability is, if anything, more essential to material success than ability; that they cannot possibly succeed without it. This is certainly true by reason of the fact that confidence is the basis of all success in business, and satisfaction is the bed-rock on which the foundation of confidence rests, and service from employer to employee and employee to employer and of both together to the patrons or customers of a business house is the only thing in the world which will create satisfaction and confidence—the basis of successful and profitable human relationships.

It is utterly impossible for anyone to bring about these conditions in the absence of reliability as a factor in his nature. Moral law must therefore be taught from the utilitarian standpoint, from the standpoint of its everyday practicability and as an essential factor in material success.

I believe the time is coming when every subject taught in our schools will be strung on the cord of service. The child will know *why* he is studying this or the other subject, and that *why* will be to increase his service rendering power. He will be eager to do this because early in his school life he will have learned such basic facts as that, as certainly as fire is cause and heat is effect, so in the realm of human business, the service one renders is cause and the reward he gets back is effect. Little service little reward, greater service greater reward is the natural law of human relationships. The servant is worthy of his hire, and it is all right to make money in business or any other form of human activity, provided the service is rendered. Let us once so regulate our school system that the basic laws of life are taught in an interesting way, and we need have no fear about the future of America. Destructive tendencies, as between labor and management, will disappear, for the reason that each will come to see that his safety lies in serving the other.

I have been asked to limit this paper to from thirty to forty-five minutes, and I must bring it to a close. I do so reluctantly, for the reason that I feel that this is *one* of the most important, if not *the* most important subject that can possibly be discussed, and I feel that we have barely gotten started in a statement of the case.

JOTTINGS AND COMMENTS

On Business, Industrial and Personal Problems

By OLIVER E. BEHYMER

France Takes a Look at Us

NOT long ago we entertained a distinguished representative of the French government who had been sent to our country to study industrial and educational conditions. He came to get a first hand impression of Yankee genius at work on its home soil.

American speed and proficiency over there, coupled with that amazing self-confidence and initiative which had made play of impossibilities, left the slow-going French in gaping wonderment. Astonishment grew into admiration and admiration gave place to a consuming curiosity to know the secret of our national resourcefulness.

Did we run our factories as effectively as we conducted Red Cross activities? Did we manage our railroads at home with the same thoroughness we manifested abroad? Was it possible that in our sober, routine moments we displayed anything of the same inventiveness and ingenuity that built with miracle-like rapidity great camps for our soldiers and mammoth base supply stations for maintaining them?

These were some of the questions the curious French authorities wanted answered by a skilled observer. Quite a bit flattering to our self-esteem, don't you think?

M. Camvian spoke in many of our large cities. He paid us many deft and sincere compliments as might well be expected from a grateful French visitor. But he also let fall, tactfully mingled with his well-chosen words, some keen observation of a rather unsettling nature. By indirection he made it plain that America, the industrial marvel of the world, might with profit to herself give heed to the patient virtues of the thoroughgoing French people.

There is a note of timeliness in this gentle admonition just now when we are carried to the heights of intemperate enthusiasm over our national accomplishments.

Just what did M. Camvian have in mind in his delicate insinuations? He did not ungraciously remind us of our untempered youth and the danger of immature judgment,

neither did he point out the specific things we might learn from the seasoned wisdom of the Old World nations. Instead, he merely told us with charming frankness of certain contrasts that impressed him everywhere he went.

"Your factory workers," he said in substance, "are eager to rush away at the close of the day. They seem waiting for a welcome release from toil. Their interest in the day's work has made no permanent impress upon their lives. They speak lightly and not lovingly of what their hands have found to do. Work seems to be an incident rather than an aim. The pride of personal achievement and the joy of individual creation that inspires a true sense of workmanship is almost wholly wanting."

And then he pictured the French factory employee who often lingers after the day's work is over for discussions with his fellows over matters of craftsmanship. He referred to the closer bond that binds the worker and his work. There an artisan is still something of an artist. The thing he does has for his imagination a soul and a meaning. It is a thing of beauty to be fondled with loving fingers and then dismissed with all the perfection a trained hand and an intelligent mind can bestow.

We are grateful to M. Camvian for his visit and the candor of his veiled suggestions. He has left here and there the germ of a fruitful idea which should have been sown more widely. We need the counsel of such minds as his and the deeper wisdom of the settled institutions he represents to guide us into a saner and a richer reconstruction. We need to remind ourselves that efficiency is apt to cultivate the perfume out of the rose unless we pause occasionally to make sure that the fragrance is still there.

Don't Give Up the Ship

Mr. Eaglesfield, salesmanager of the Kawneer Mfg. Co., of Niles, Michigan, told me an incident that illustrates a point in salesmanship.

His New York district manager had opened

up negotiations for a large order of aeroplane parts. Just about the time the order was ready to be placed a rival concern complicated matters by making a competitive bid greatly under the Kawneer quotations. There the matter hung until Mr. Eaglesfield arrived on the scene.

The jig seemed up. The balance had clearly swung to the rival concern. It looked like the day of doom for Kawneer's hopes.

But Mr. Eaglesfield is resourceful. Besides, he is a student of human nature. He turned to the buyer as they sat in conference and asked, "How long have you had these lower quotations?"

"About ten days."

"Why, then, didn't you accept the proposition? I'll tell you why. There was an element of doubt in your mind. You were dubious as to the quality and workmanship of the goods that would be furnished you at those ridiculously low prices. You like our products and the other fellow's prices. Can you afford to take a chance for the difference?"

"Well, frankly," replied the buyer, "you have hit the point. I'll tell you what I'll do; I'll divide the order, giving you half and the other concern half."

"I'm sorry, Mr. J——, but we cannot accept your proposition. We have a reputation to sustain. We are willing to handle the entire order, guaranteeing absolute satisfaction, but we can't afford to endanger our good name by having somebody else's unknown products rung in on us. If anything went wrong we should share a part of the blame."

"I see your point. Hang it, give me your contract. I know we'll feel better satisfied if you do the business for us."

And the deal was closed, all because a master salesman had stood unflinchingly by his guns.

A Contrast and a Moral

In an Indiana town where I once lived, two young men were stricken with tuberculosis about the same time. One was a drug clerk and the other a teacher in the high school.

The clerk was genial and jolly, a popular favorite with all who knew him. Everyone spoke of him as a "hustler" in spite of his frail physique.

The high-school instructor was more quiet and studious and less of a mixer. He lived more to himself and had fewer close friends.

When his physician told him the real condition of his health, the instructor immediately began to read up on tubercular symptoms. He carefully watched his case from day to day, noting any changes in pulse, temperature or appetite. Within four months he was dead.

One day in the store where he worked the clerk was heard to remark, "They say I'm a lunger. Maybe I am, but it's got to go some to get me." And he buckled down harder than ever, dealing out jokes and pleasantries from morning till night.

So far as I know, he is still alive. His grim determination and sheer will to live prolonged his life for the half dozen years I knew him in spite of his grave malady.

I have often thought of these two contrasting cases, inspired by the one and warned by the other. They illustrate a striking principle in human life. Turn where you will—to health, business, social or professional life—*will-power means survival, and lack of will spells defeat and disaster.*

Her New Job

"Well, you see," replied the young lady to the salesman who leaned anxiously over her typewriter, "I'm going to be married soon and I could not possibly have any use for a course in business."

It is wonderful to be happily married, and we congratulate the young lady on her approaching felicity. But we should like to whisper into that shell-like ear a little homely wisdom born of many observations here and there among the married species.

We should like to tell her that marriage is a business proposition as well as a blissful, unending romance. She should understand that she is not leaving business when she bids the boss good-bye and steps into her own vine-covered cottage. All the knowledge she has picked up, if her eyes and ears have been open while she was pounding her typewriter in the office, will stand her in good stead in her new job.

Is she shocked at the words "her new job"? The term is more literal than elegant, perhaps, but it fits the case and we shall let it stand. In her new job as managing director of a home she will, or should, be more of a business woman than she was when she hung her hat on a stenographer's peg. Bless her happy young heart, a course in business is just what she *does* need.

Rome Miller

Did you ever "put up" at the Rome Hotel in Omaha? It's a good place to stop but the best thing about the hotel is the proprietor. The next time you go to Omaha look up Rome Miller. He is worth knowing and then some.

Mr. Miller is president of the National Hotel Men's Association, but this is merely an incident. The chief fact about Rome Miller is the man himself. He has a unique way of doing business. When you talk with him he makes you feel that you are in the presence of a man who is different. He challenges many of your accepted notions and calls out something that sets up a tingling through your system. I met him only once and I shall always be glad to see him again.

Rome Miller is a man of faith. He believes in folks. He trusts human nature to the limit. And he has not been deceived often enough to make him change his creed.

One woman in his employ has signed all his checks for twenty years. He has almost forgotten how to write a check. Other employees have been with him for fifteen or a dozen years. During the war, when help was scarce and other hotels were in continual hot water, Mr. Miller never gave a thought to his own employment problem. He leaves his hotel for months at a time and never bothers to keep in touch with his help because, as he says, the business goes on as well or better when he is away.

What an object lesson for the skeptic! What an inspiration for the man of little faith! It is worth going all the way to Omaha to meet a man who is a living demonstration of the principle that faith in business brings its own reward. Here's to you, Rome Miller; may your tribe increase.

Save This

Here is a gem pilfered from Mr. Tolles, who purloined it from somebody else, who in turn probably—but what's the use? It is now yours if you will tuck it away in your memory.

If you have a dollar and I have a dollar, and we exchange, then we are no better off than we were before. But if you have an idea and I have an idea, and we swap, then you have two ideas and I have two, and we are both better off.

Interruptions

"I'd like to know," writes Hiram Higby of Posey County, Ind., proprietor of the Three Corners general store, "what you air agoin' to do with the wuthless cuss that comes in jist when you're about to close a sale with a customer and calls you aside to ask ef he kin have the loan of your hoss and buggy f'r a drive to the county seat."

Hiram has put a poser and no mistake. Interruptions of this kind are about as common in business as weeds in a garden. The problem is about as hard to decide as knowing what to do with Wm. and the Clown prince.

How would it do, Hiram, to keep a free box of matches and smoking tobacco in the rear of the store near the stove as a magnet to draw off the pesky critters?

We may decide to offer a year's subscription to our magazine for the most ingenious answer to Hiram's puzzling conundrum.

The Thoroughbred or the Child

Without doubt, in every hotel many incidents occur which hold practical lessons for both employer and employee. An example: A teacher, psychologist, lecturer, was appealed to by a rich man to help him solve the problem of handling his incorrigible young son. The wealthy man took the man of learning out to show him his thoroughbred horses.

"Do you understand the training and care of these valuable hourses?" inquired the educator.

"No," replied the man emphatically; "I don't know the first thing about their care or training; I pay a man \$85 a week and he understands how to do it."

"I have a suggestion concerning your son," came back the lecturer.

"What is it?" was the ready question. "Hire a man at \$85 a week to look after him."

Yes, we pay a bricklayer \$8 a day, an engineer in a school building \$150 or \$200 a month and the teacher of a roomful of our children perhaps \$65 a month for eight or nine months a year.—H. A. Bond.

SPENDTHRIFTS OF TIME AND ENERGY

By ORISON SWETT MARDEN

THE wise economist is the one who saves his time, who regards every moment as precious capital which he cannot afford to throw away, who regards his energy as a divine gift, too sacred to be foolishly expended.

The world is full of people who are plodding along in mediocrity who have enough ability to do something worth while if they would only get rid of the side-issues, the non-essentials which eat up their time and sap their energy.

He who would make the most possible of his life must early learn to stop all leaks of power. Wasting opportunities, time and vital forces constitutes the great tragedy of human life. It is the principal cause of unhappiness and failure. Many a man who is economical to stinginess in money matters squanders with fearful prodigality his physical, mental and moral energy and his time. He scorns a vacation, considering it a frightful waste of precious hours, loses needed sleep working late at night at his desk, and is indifferent to regularity in eating. Such a man pays the penalty in lowered vitality and a shortened business career.

Many busy people are shameful wasters of time and energy simply because they do the lower things when higher ones are possible. They read a poor book when they might read a better one; they squander time with ordinary, purposeless companions when better ones are possible; they waste time in half doing things, in botching, bungling and blundering, in doing things "just for now," doing things over and over because they were not done right the first time.

I know a business man who is ambitious to do great things but who gets so clogged up with details that he cannot seem to get out from under them. He tries to hurry with his work but the little everlasting details constantly jump up and get away with such a large part of his time and energy that the day's work is always disappointing and he leaves his office at night very unhappy.

The confused, excited mind is not only inefficient at the time, but is likely to do some

very unwise, some very foolish things. The great thing is to keep your mentality balanced, your equipoise.

The next time things press you so hard on every hand that you do not know which way to turn, stop and take an inventory of the tasks to be done, and you will find that your confused mind, which is exhausting your vitality at such a fearful speed, is largely due to the fact that in your mind you are really trying to do many things at the same time. In other words, the sense of mental pressure is caused by the constant anticipation of other tasks which are ahead of you. Now, when you know that you can only attend to one thing at a time, why not shut everything else out until you are through with that one, and then take the next, and so on to the end, without attempting to do these things over and over again by anticipation?

If we could only learn thus to concentrate the mind intensely upon the things we are doing and shut out everything else until its turn came, we would never have that sense of confusion and pressure which so interferes with efficiency and happiness.

There is nothing so precious to a man dead in earnest as time, which he would make almost any sacrifice to save. Yet the average man is robbed of a large amount of this valuable commodity in a lifetime by people who haven't the slightest right to it. One of the greatest enemies of the man who has a purpose, an aim, in life is the man who has none. People who have no aim, no all-absorbing purpose, have no appreciation of the preciousness of time to those who are dead in earnest.

I know men who are very ambitious to get on in the world who leave their offices at night feeling remorseful because, largely owing to the interruptions of others, they have accomplished so little during the day. One man tells me that he starts out in the morning with the determination to do a great day's work, to make the day distinctive in his history, yet there is very little resemblance between the day's work he plans when he

starts out in the morning and the one he realizes, because of the little thieves which steal away his time and sap his energy.

In the first place, this man, like thousands of others, totally lacks the art of dismissing callers pleasantly, and much of his time is needlessly wasted in long-drawn-out interviews. He is always afraid of offending people by letting them see that he is in a hurry, so he sits at his desk, inwardly hoping that the caller will finish what he has to say and leave, but not daring to give the least indication that his time is precious. The result is that on many days from a quarter to a third of his time is literally thrown away. Worse than that, he inwardly chafes because he cannot go on with his work and carry out his program, and thus he wastes a vast amount of energy and precious vitality.

There are a lot of people who do not have any great all-absorbing life purpose, who are content just to get along. They make a business of calling upon their friends during business hours, sitting and chatting. They do not seem to realize that a good business man does not want his mind distracted during business hours and that he wants to cut out everything possible which will interfere with the day's work.

The men who accomplish things, who do big things in a big way, protect their executive ability by all sorts of safeguards. Many men keep secretaries as a sort of buffer to protect themselves from people who steal their time.

We may not begrudge our time to people who have claims upon us, or who give us some compensating advantage, or to those who need our assistance; but it is exasperating to be obliged to sit for half an hour or an hour and listen to some irrelevant matter which does not interest us, just because we do not want to be rude.

It is not alone in the busy office that we find these spendthrifts of time and energy; they are just as frequently seen in our homes. The housewife while in the midst of her domestic duties is called to the telephone to listen to a garrulous neighbor's latest gossip, or in response to the door-bell a friendly visitor appears with long-drawn-out tales of domestic misfortunes or tribulations.

Some women are always dropping in to chat with the busy woman who is trying her best to get a little time for the things worth

while. These idle, purposeless women sit and chat and chat until the opportunity for doing what the ambitious, energetic woman longed to do has gone by. If such people only realized the preciousness of time, the great value of a single day, many of them would not let it slip through their fingers so lightly or treat it so flippantly.

"There can be no thrift or ultimate success where hour is not fastened to hour and moment woven into moment in the great pattern of life," says a writer on "Life's Waste." "The waste of time is life's greatest blunder and most destructive force. In the fragments is an abundance of opportunity. Oh, how ruinous waste has shattered the hopes and ambitions of men! It has been the author of despair and even death to the best in life. The greatest discovery of young life is the value of time. . . . The value which a man places upon the moments of today is the author of all good in every tomorrow."

Think of the possibilities that live in a single day! Think of what it would mean to someone somewhere—to the producer of great masterpieces in art and science.

When you start out in the morning just try to picture to yourself the wonderful value of a day. Just think what you would make of it if you knew you would never have another—what every minute would mean to you, how you would crowd values into it! Every second would be precious.

"There are moments," says Dean Alford, "which are worth more than years. We cannot help it. There is no proportion between spaces of time in importance or in value. A stray, unthought-of five minutes may contain the event of a life. And this all-important moment—who can tell when it will be upon us?"

Every day is a precious gift from the Creator—fresh, beautiful, filled with magnificent possibilities. Don't squander it in useless motions and wasted energies; don't waste it; don't kill it, for your future lives in it.

Cynicism stunts development, kills it before it gets half started. Cheer encourages it, permitting it to come into its own despite all hardships. A sense of humor is a sense of proportion. If an individual will force himself to smile up to ten o'clock in the morning, he will smile automatically the rest of the day.—*Douglas Fairbanks.*

S. O. S. DEPARTMENT

THE S. O. S. DEPARTMENT is conducted by G. R. McDowell, our Secretary of Service. It is for the benefit of Q-Q-M-ers, and all members of the Business Science Society.

If a personal reply is desired to any letter, address correspondence to S. O. S. Department, Rm. 918, North American Bldg., Chicago, Illinois.

Dear Mr. Secretary:

Since reading the Q. Q. M. letters, I have begun to notice my mistakes more than ever before. I find that a large percentage are of omission rather than commission; that is, I fail to do many things I should do. Can you suggest anything I can do to overcome this condition?—R. C. T.

R. C. T.:

Errors of omission are due to such negative or destructive qualities as lack of observation, inattention, heedlessness, indecision, vacillation, and procrastination.

To cure your errors of omission, therefore, cultivate and train your powers of observation. Discipline and train your will-power. Decide to be observing and attentive. Strive for accuracy in thought, word, and deed. Compel yourself to do thoroughly whatever you attempt. Cultivate the habit of promptness, and act at once upon your well matured decisions.

Dear Sir:

Primary Law No. 1 tells us that we must first know ourselves. How are we to carry out this idea? I have been trying for years to understand myself better and seem to have failed utterly. Can you recommend any particular method about the matter?—H. L. S.

H. L. S.:

"Know thyself" is one of the seven wise sayings attributed to one of the seven sages of antiquity. It was inscribed over the door of the Temple of Apollo at Delphi.

This Grecian divinity is generally conceived of as the personification of manly beauty. He is the ideal physical man. But this is a secondary conception. Apollo is in the first instance the god of light and the god of action. It is through right action that he becomes perfected mentally and physically.

Here we get a hint as to why this injunction "Know thyself" was properly attached to the Temple of Apollo rather than to that

of Athena, the goddess of intellect and right reason, or to that of some other divinity. It is only in action, in doing, and trying to do that you learn to know your powers of intellect, sensibilities, body, and volition, that is, yourself as a knowing, feeling, willing being. To know yourself means to know these, your powers. Thought cannot compass them, long gazing into the mental mirror will not reveal them; memory has them not in her keeping; and imagination cannot body them forth.

No one can tell you what you can do, and you cannot tell yourself until you have tried. Right action or correct use, following correct nourishment, perfects both the mind and the body, and in the process you learn not who you are, but what you are.

H. W. Griffith, of the American Zinc Company of Illinois, a member of the Q. Q. M. Quota League, writes that he is much pleased with the work of the League, and that he has already derived very great benefits from it.

We take this occasion to thank Mr. Griffith for this statement, and to assure him and other members of the League that we are always ready to answer any questions that he or they may feel inclined to submit. This Department is at the command of League members and members of the Business Science Society.

Watch Yourself Go By

"Just stand aside and watch yourself go by: Think of yourself as 'he' instead of 'I'. Pick flaws; find fault; forget the man is you, And strive to make your estimate ring true. The faults of others then will dwarf and shrink,

Love's chain grows stronger by one mighty link,

When you with 'he' as substitute for 'I' Have stood aside and watched yourself go by."

—Strickland W. Gillilan.



THE BUSINESS PHILOSOPHER AMONG HIS BOOKS

THIS Department endeavors to acknowledge all books received, but can review only such as promise to be of practical service or inspiration to Business Men and Business Women Who Think. For the convenience of readers, any book mentioned will be supplied by BOTH SIDES Bargain Book Department, 36 South State St., Chicago, Ill., upon receipt of price, plus postage, if any.

“Patenting and Promoting Inventions”

THIS is a readable book of special interest to inventors and business men who are concerned with the manufacture, promotion, and sale of patentable commodities.

The personality of the author, Mois H. Avram, leading spirit in the firm of Slocum, Avram and Slocum, Industrial Engineers, lends peculiar interest to the book through his unique career. He came to America from Assyria while a young man, and won his way unaided from poverty to affluence. He is a distinguished alumnus of New York University and a recognized authority on industrial engineering.

There have been instances where aliens to our tongue have acquired greater idiomatic ease and precision in the use of English than native born writers. Joseph Conrad is the most notable example among living authors. Mr. Avram wields a pen of charming simplicity and directness which would do credit to one who has known no other language.

The book before us is a complete, though by no means formidable, treatise on every pertinent phase of patenting. The business man who wishes to know the necessary steps to take in bringing out a patent, the extent of the protection afforded, the pitfalls to be avoided, the value and status of patent attorneys, and similar items will find in this book the answer to his questions.

Mr. Avram tells why only one in every thousand inventions is a commercial success. He analyzes the inventor as a type and shows the requirements of a financial and commer-

cial sort that must enter into the successful development and exploitation of a marketable idea. I was especially interested to see how industrial engineers go about it in a scientific way to analyze an invention before banking institutions invest large sums for the promotion of the prospective patent. (Robert M. McBride and Co., N. Y. \$1.50.)

“The Way of Success”

THESE four stories—or rather narratives with a purpose—were originally written by Wm. H. Hamby for the Saturday Evening Post. They are grippingly human and intensely practical. When the reviewer becomes so absorbed that he forgets why he is reading, it is safe to say that the general reader will not find the book dull.

In the first story, Steve Ellery tells why he failed seven times before he found success. The humor and philosophy are of the home-spun variety that one finds so refreshing and convincing in real life. Every time Steve dabbles in a new venture—groceries, life insurance, real estate or what not—the fountain of wisdom bubbles with aphoristic reflections on human nature. As long as he talks, the reader is content to sit at his elbow eagerly listening for more.

“The Commercial Club in Our Town” is a gentle satire on the blond, check-suited promoter who comes to raise a bonus for the factory that never factors. The other two stories are entitled “In Debt and Out,” and “The Man at the Top.” Cleverly written, readable and illuminating material in this by no means bulky volume. Laird and Lee of Chicago are the publishers.

"The Successful Salesman"

NEITHER the style nor the subject matter of Frank Farrington's *The Successful Salesman* has anything exceptional to commend it. On every page one finds common-places treated with over-elaborate seriousness and platitudes paraded with all the gusto of original discovery. This little volume is a counselor for the very youthful salesman whose bag and cases are still new and shiny rather than a manual for the veteran knight of the road.

It is not the author's purpose to discuss the scientific principles of selling. In that sense his book has no unity of design or intention. The various chapters are strung together in the form of thumbnail sketches which might just as well have been arranged in any other order so far as logical coherence is concerned.

The salesman is warned against hobnobbing too intimately with John Barleycorn, against backbiting his competitors, losing his temper, disregarding instructions from the house, and kindred vices of a rather obvious sort. The central weakness of the book is its lack of constructive aim; its chief virtue is its brevity.

"The Banker at the Boarding House"

Imagine that you were a member of an aristocratic New England boarding house which served, along with the food, sugar-coated financial injections in the form of prandial dissertations on the subject of investing money, and you will be prepared to enjoy and profit from the reading of this very useful book written by Montgomery Rollins.

After the manner of the genial Autocrat, known and loved of old, Mr. Rollins, in the guise of one Mr. Colfax, investment banker, whiles away the awkward interval between prunes and custard with illuminating comments on the mysteries of stocks and bonds, market manipulations, and the like. In the course of the 400 pages scarcely a phase of the general subject of practical finance is overlooked,—the meaning of money, interest, listed and unlisted securities, financial pitfalls, how to recognize a good investment, etc.

A subject otherwise dry and uninteresting is made palatable through the pointed questions and random comments of the family group who constitute a foil for the modest

but authoritative Autocrat. Each member of this exclusive boarding house circle has been selected by the author even more carefully than by Miss Pricilla who presides at the head of the table with prim New England decorum. Mrs. Carter, the voluble widow, openly admits her incompetence in handling her late husband's small fortune. There is a bespectacled Student eager for information on banking methods that will help in his study of Economics. Miss Hester in her visions of sudden wealth needs a steadying hand, and the Girl from Montana looks to the Autocrat for practical business suggestions in holding down her new job in the office. In this way each topic is introduced quite naturally.

The following quotation is characteristic: "Mr. Daniels used the expression 'selling short' just now," observed Miss Rose. "I have heard it of course, many times, and seen it referred to in the papers, but I have not a very clear idea as to just what it means."

"It means," Mr. Colfax explained, using the opportunity as an excuse to turn his gaze on the last speaker, "selling something you do not own with the expectation that, later on, you will be able to buy it back at a price lower than that at which you sold it." Page 182.

Through the book runs a love story which will by no means displease the average sentimental reader. The great value of the book, however, lies not in its fictional appeal, but in its sensible and practical suggestions on a subject which to most plain people is a sealed enigma—the subject of wisely investing one's savings. Mr. Rollins is a well known authority and his book should find a wide public. (Lothrop, Lee and Shepherd Co., \$1.50.)

Books Acknowledged

The Instructor, The Man and The Job—Prof. Harry D. Kitson. J. B. Lippincott Co. (\$1.00 Net.)

Principles of Money and Banking—Harold G. Moulton. University of Chicago Press. (\$3.00 Net.)

Practical Salesmanship—Nathaniel C. Fowler, Jr. Little, Brown & Co. (\$1.25 Net.)

Talks on Business Correspondence—Wm. Cushing Bamburgh. Little, Brown & Co. (\$1.20 Net.)

Democracy in the Making—Geo. W. Coleman. Little, Brown & Co. (\$1.75 Net.)

FUNNYGRAPHS

On Misdirected Wit

SARCASM really never pays. We always like to see a sarcastic person get it in the neck.

Mrs. Clancy was a very sarcastic woman and it is probably due to this fact that she had a falling out with her friend, Mrs. Murphy, who lived in the apartment just under her.

One day while Mrs. Clancy was feeling particularly mean she looked down from her window and saw Mrs. Morphy also enjoying the scenery. She could not resist the temptation to take a shot at her:

"Oi say, Murphy," she called down in deep sarcasm, "why don't ye take your ugly ould mug out iv the windy and put your pet monkey in its place? That'd give the nays-bors a change they'd like."

Mrs. Murphy looked up.

"Well, now, Mrs. Clancy," she slowly said, "it was only this marnin' that I did that very thing, an' the poleeceman came along an' whin he saw the monkey he bowed and shmiled and said: 'Why, Mrs. Clancy, whin did ye move down shtairs?'" —*The Kablegram*.

Gymnastics

THE chairman of the committee was addressing a meeting of teachers.

"My friends, the schoolwork is the bulhouse of civilization. I mean—ah—"

He began to feel frightened.

"The bulhouse is the schoolwork of civ—"

A smile could be felt.

"The workhouse is the bulschool of—"

He was evidently twisted.

"The bulschool is the housework—"

An audible snicker swept over the audience.

"The bulschool—"

He was getting wild. So were his hearers. He mopped the perspiration, gritted his teeth and made a fresh start.

"The schoolhouse, my friends—"

A sigh went up. He was himself again. He gazed serenely around. The light of triumphant self-confidence was enthroned upon his brow.

"Is the woolbark—"

And then he lost consciousness.

Money

IF YOU save all you earn, you're a miser. If you spend all you earn, you're a fool.

If you lose it, you're out.

If you find it, you're in.

If you owe it, they're always after you.

If you lend it, you're always after them.

It's the cause of evil.

It's the cause of good.

It's the cause of happiness.

It's the cause of sorrow.

If the government makes it, it's all right.

If you make it, it's all wrong.

As a rule it's hard to get.

But it's pretty soft when you get it.

It talks!

To some it says, "I've come to stay."

To others it whispers, "Good-bye."

Some people get it at a bank.

Others go to jail for it.

The mint makes it first.

It's up to you to make it last.—*Life*.

Minstrel Stuff

WHY is a worm like an old man, Mistah Bones?"

"Ah cain't say, Mistah Johnson. Whv am it?"

"Case a chicken gets dem both in the end, Mistah Bones."

Shirking Responsibility

Physician—"Tell your wife not to worry about that slight deafness, as it is merely an indication of advancing years."

Mr. Meek—"Doctor, would mind telling her yourself?"

Both Dealt in Skirts

President Neilson of Smith College, whose humor is much enjoyed by the young women of that institution, has recently told of an amusing experience which he had when returning home from a speech-making trip. While in the observation car, he and a "drummer" were trying to pass away the time, with a little chat. Just as the train was nearing the President's station, the "drummer," in a final burst of confidence said, "My line's skirts; what's yours?" As he picked up his luggage and hurried out, Dr. Neilson called back: "So's mine."—*Christian Science Monitor*.

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The Business Philosopher

and BOTH SIDES

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Only that which tends to increase the "Aree" or A+R+E+A of the reader—that is, his Ability, Reliability, Endurance and Action—will appear in this magazine.

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APRIL

"Now the noisy winds are still;
April's coming up the hill!
All the spring is in her train,
Led by shining ranks of rain;
Pit, pat, patter, clatter,
Sudden sun and clatter patter!

All things ready with a will
April's coming up the hill."

One-fourth of the year 1919 is gone. Inconstant, fickle April is here. Now the buds begin to open, the birds return, and the voice of the frog is heard in the land.

54 Down and Out—Dependent

36 Are Dead and Buried

5 Are Working Hard for a Living

4 Have a Small Accumulation

1 Is Rich

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The above statistics are the result of taking **100 young men** each 25 years of age and following the history of their lives for 40 years. At 65 they line up as above.

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The **BUSINESS PHILOSOPHER**

and **BOTH SIDES**

VOLUME XVI

NUMBER 5



Official Organ

The Q. Q. M. Quota League and The Business
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APRIL, 1919

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JUNE

This month has thirty days. It takes its name from the Roman gens, Junius.

Now comes the summer solstice when the sun reaches its northern limit, the first point of the sign Cancer. This occurs with the 21st or 22nd day of the month.

*"All June I bound the roses in sheaves
Now, rose by rose, I strip the leaves."*

Knowledge and Wisdom

¶ Your eyes are open. You have become as gods, knowing good and evil, for you have eaten of the tree of knowledge. Have you found wisdom? Do you know where it begins and how it can be acquired?

¶ Are you still searching for the tree of life in the objective world? Know, then, that it only exists there in symbol. In reality it is of the inner world. Its seed is the SPIRIT OF SERVICE—the desire to serve and the desire to increase your power to serve. This seed must be planted in your heart. Meditated upon, it will germinate, root itself in hope, and grow.

¶ As the stem and branches of the oak, by a strange alchemy of nature, are built up from the invisible things of the physical world, so the tree of life, by a natural process, is developed from the invisible, constructive elements of the spirit of man. Its stem and branches, sap, rugged bark, leaves, and blossom, are all the cardinal virtues; and its golden fruit is self-achievement—success. The tree of life is the ethical man—the man himself in his higher nature.

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and BOTH SIDES

VOLUME XVI

JUNE, 1919

NUMBER 7

BOLSHEVISM—ITS CAUSE AND CURE

By A. F. SHELDON

MR. SHELTON, who was recently made an honorary member of Chicago Rotary and also is an honorary member of London (England) and Edinburgh (Scotland) Rotary Clubs, and is the author of the Rotary motto, "He profits most who serves best," recently gave an address on the same subject as the one upon which he addressed Chicago Rotary, before the Civic Industrial Division of the Chicago Association of Commerce.

The chairman of the latter Association said, Bolshevism is like influenza; it is hard to find the bug which causes the disease, but the disease is curable when the cause is finally defined and that Mr. Sheldon would probably reveal the remedy.

Mr. Wilkie in introducing the speaker before ROTARY said Mr. Sheldon would tell how the dogs of war and the dogs of revenge and avarice, greed and jealousy can be beaten today through the universal law of love and service.

After a general introduction leading up to the theme Mr. Sheldon spoke in part as follows:

I WAS once requested to assist in writing a platform upon which Labor, Capital and Government could unitedly stand.

After I had worked on that job about a week, I told my associates that I reminded myself of the colored man who was asked to change a ten-dollar bill—he replied that he appreciated the compliment but was not equal to the emergency.

There will never be a platform possible upon which Government and Labor and Capital—(a better term for this latter is Management)—can unitedly stand until, first of all, our government changes some of its man-made laws in such a way that it is no longer criminal for business men to cooperate—I refer to just such fool laws as the Sherman law—and until Capital, meaning thereby Management, revises radically some of its general policies towards Labor and until Labor

in organized form changes some of its man-made laws. The thing can be done and in the doing the problem of curing Bolshevism in this country can be solved if the 5 per cent—and by that I mean about 5 per cent of the people of the world employ the other 95 per cent—will step into the clear and regardless of bargaining with either of the other two great forces—Government and Labor—will formulate a definite policy, the fulfillment of which will enable the employers of the world to fulfill all of their natural duties and obligations and responsibilities to the 95 per cent.

Bolshevism, Cause and Cure

There is but one cause for Bolshevism and one cure. This European "bug" is spreading throughout our own land. I was in Cleveland recently and I was informed there on what I consider good authority, that there

are 40,000 members of the Bolsheviks' society in Cleveland alone today, and that they are multiplying like flies, with open propagandists at work among the servant girls and throughout the factories and so on largely unmolested and unhindered.

Now the bug that is causing it is selfishness and the cure is the radium of service. We have got to become wise enough to see that service is nothing but enlightened selfishness and that the way to serve self is to serve others; the way for the employers of the world not only to procure but to secure their rights and privileges and prerogatives is to serve their employes and the way for employes to secure their rights and privileges and prerogatives is to serve their employers, and the way for commerce and industry, as a whole, to procure and secure its rights and privileges is to serve society. That is the function of commerce.

As I understand it, if we get back to its real meaning in the Russian language, "bolshevik" is the Russian word meaning "one of the majority," in contradistinction to its opposite, "menshevik," meaning "minority." If it is true, and it is, relatively speaking, all over the world that 95 per cent of the people are employed by the other 5 per cent, then certainly the 95 per cent are in the vast majority. They have a sort of feeling in Russia that the 5 per cent have made a botch of managing things and they are going to try it a while themselves.

How Bolshevism Functions

Bolshevism functions through the form of government known as the soviet, and instead of electing their representatives at the polls the people are divided into classes according to crafts and vocations. Each class or group calls a convention and elects a delegate, and the delegates go to Moscow and leave about 250 fellows as an executive committee to run things and make the laws. They have taken things into their own hands over there. You know from the daily press that partly at least through dissatisfaction with the terms towards which the Allies are heading things at the peace conference that Austria-Hungary has come over with them. Stranger things have happened that if for no other reason than to avoid the payment of sixty billion dollars Germany will follow with the soviet form of government.

From what I saw in my residence in England for three years just preceding the war I know I speak the truth when I say that England then was on the verge of industrial revolution, and the soviet form of government is nothing but an industrial democracy. The British Empire is in the clutches of almost universal strike conditions right now. Now, I don't want to be like the old lady who said she always felt bad when she felt good because she knew she would feel worse tomorrow. I believe I am naturally an optimist and not a pessimist, but it is time for us to face facts fearlessly and unafraid, and even if I get in bad with some of the members of the 5 per cent—and I know I am facing a lot of them—I am going to tell the truth as I see it in seeking to find the answer to this question of the cause of this disease, of Bolshevism and its cure.

Spirit of Bolshevism

To get at what Bolshevism is in spirit I must first define its contrast, which is morale. Sometimes when anyone who seeks to be in any measure scientific or philosophic gets to talking on such abstract, invisible things as morale, Mr. Hardheaded Business Man rises in his wisdom and says, "That is high-brow stuff," but nevertheless if we are going to solve this problem we must get down to consideration of basic fundamentals and among the rest, what is morale?

It took three things to win the war,—or rather it is not won yet, but it took three things for us to get the armistice signed. Strangely enough they all begin with M. The first was Men. Second was Material, including money, which symbolizes material and represents it, and the third, an invisible thing, you can see the men and you can see the material things, but you can't see the thing which binds the other two together and converts them into power and without which both men and material things are a liability and not an asset, and that is Morale.

What is morale? Morale is the spirit of zeal in one's business, his work, whether that business was over in the right wing of the American army or in the left wing, or in the fellows who stayed at home to make the material, and that spirit of zeal is born of certain and definite fixed states of consciousness, and there is nothing vague about them. They all come from the heart, not the head

There are only three of them from which the spirit of zeal comes. First, confidence; second, satisfaction with conditions; and third, interest in the thing that is being done.

How Essential Morale Is

Morale is just as essential to the winning of the industrial and commercial battles of the world as it is for the military battles. The Germans, we said, had a splendid morale for a while, but come to find out it was all artificial. It was born more of fear of bullets and bayonets in the back if they did not fight than of the feelings of satisfaction, confidence and interest on the part of the soldier in his job. We did not have to chain our boys to the guns because they were fired with the spirit of zeal born of those three things.

Now what is Bolshevism? It is an industrial disease, the spirit of unrest, born of the very opposite of those three positives—born of the feeling of suspicion on the part of the man in the mass, of the man up above, and suspicion is the opposite of confidence. Along with that is the spirit of dissatisfaction, and also indifference to the interests of the boss instead of interest in him. Bolshevism, then, as an individual disease, is the spirit of unrest born of the states of consciousness known as indifference, dissatisfaction and suspicion.

Bearing in mind the fact that 95 per cent of the people of the world are employed by the other 5 per cent, let us also remember this fact, there is one thing that neither God nor man can do, and that is to plant one kind of seed and raise another kind of grain. If either consciously or unconsciously we of the 5 per cent in America, or in any other nation, have through our words and deeds—the only way through which the human soul can express itself—done things which gave a reason for suspicion, dissatisfaction and disinterestedness on the part of the lives of the 95 per cent, we have simply consciously or unconsciously sown to the wind and we will reap the whirlwind and we might just as well face it. The question is, have we? They did in Russia. They are reaping the whirlwind.

In America there are a lot of noble employers, noble not in the sense of the nobleman of Russia either, but in the real sense, nobly generous; but there is some of the old kind left, and "the sins of the fathers are visited upon the children unto the third and fourth generation" isn't just some sentimental

wishy-washy stuff. It expresses a literal scientific statement of truth.

If we are going to get at the reason for the spread of this Bolshevism, if we wish to call it a disease, we must get back and review, briefly though it must be, the history of the relationship between the 5 per cent and the 95 per cent, and you all know who know history, and you all do, that there was a time in the history of the world, if we go back far enough, when those who now correspond to the employers of the world literally owned their employees. I refer to the days of serfdom which preceded slavery, and later slavery. But finally through the great state documents, such as the Bill of Rights, the Magna Charta and the Emancipation Proclamation, men began to live a free life and the wage system was born to take the place of slavery.

Now, while there are many noble and generous employers today whose motto is not "how little but how much can I do for the people on the payroll." If you and I had lived in the time when employers owned slaves and serfs and had suddenly been compelled to set them free, we would have been considered the rankest kind of idealists and purely impractical and crazy if we had begun figuring, "how much can I do for these fellows now?"

The motto of everybody throughout the world as a class of employers was not "how much can I do for the 95 per cent, but how much can I get out of them and how little can I give them in return?" What a more natural tendency than when Bill and John and Jim struck the boss for a raise and couldn't get it that they would get their heads together and say, "What can we do if we all get together?"

Enter the Labor Union

There was born the labor union which so many of us in our blindness and selfishness have utterly condemned, a purely natural reaction from the selfish action of the 5 per cent. Gladstone was one of the seers and prophets of his time. He said to the labor unions of England long before he died, and when labor unionism was yet still in its infancy, "I tremble for you, not on account of your lack of power, because of that ultimately you will have much, but on account of your ultimate abuse of it," which is taking place today. But still, today that which is

taking place is simply the operation of a purely natural law, "as above, so below," "action and reaction are equal," "like begets like," "sow selfishness and you will reap selfishness."

My investigations last summer led to what to me were some startling conclusions. I found this, among other things, that the employers even in America naturally divide themselves into four grand groups, three of which are autocrats and one of which is a democrat.

Class No. 1 is Mr. Employer who says to Mr. Employee, "There is your job. Sink or swim. Live or die. Survive or perish. Get out or get in line. I am the king." He doesn't know that the law of service is a universal law, and that as such it applies from employer to employee, as well as from employee to employer. For years past, several years, especially in America, business men have been getting away from the old doctrine of *caveat emptor* as far as the customer was concerned, and we have been able to see that there is no sickly sentimentality in service as applied from the employee to the customer and from the employee to the boss.

Law of Service Applies

We have just simply got to go one step further and see that the universal law of service applies from the employer to the employee too, because it is a universal law. It is a law of nature. Man did not have anything to do with making it any more than he did with making the law of gravity.

Have you read that great little book by Mr. MacDonald, of the Toronto Globe, in which he tells in the early pages the story of the window cleaner and the newsboy? Sitting in his office one day a newsboy came in. He had been looking across the street at a window cleaner up at the seventeenth story. Mac said, "Johnny, why is that fellow so careful up on the seventeenth story?" "Well," said John, "a man got careless up there about a year ago and he made an awful mess when he hit the sidewalk." "Yes," MacDonald said, "I can understand that, but if that man should step off there why wouldn't he go up instead of down?" "Why, things never fall up. They always fall down," the boy said.

MacDonald knew he knew that, but he told it to illustrate three points. First, that natural law plays no favorites; that anybody,

white or black, rich or poor, employer or employee, man or woman, stepping off from that seventeenth story would have the same thing happen to him; second, that we use language loosely when we say we break a law.

Is a Universal Law

That law was still on the job working all the time after the man was broken on the sidewalk. He did not break the law of gravity or change it one whit, but the law broke him because he failed to conform to the law. Third, that the same infinite power that made the law of gravity did not stop there, for there are laws of mind and spirit as exact in their realms as that is in matter. This law of service is God's universal law of attraction in human relationships. It is perfectly natural for that apple to gravitate to the earth if I let go of it, but it is not a whit more natural than it is for trade in your line of business to gravitate to the concern in your line that serves its patrons best. It is no more natural than it is for employees in your line to gravitate to the employer that serves them best, or for the fat pay envelope to gravitate to the employee who serves his employer best. Service is nothing but enlightened selfishness.

We have got to wake up to the fact that the science of getting is the science of giving, giving service, and the science of giving service is the science of being fit to serve. You can't take any more water out of a pail than there is in it and you can't take any more power to serve out of the man than there is there. The science of being is the science of getting from God and giving out to your fellow men, because it is the law of evolution that to grow in power we must nourish and use the threefold divisions of our nature—spiritual, intellectual, physical. That is all man is as to static power.

Business and Bolshevism

Now this first class of employer, the autocrat, does not see this law of service as applying from him to his employees at all. He says it is all sickly sentimentality when you say that any moral obligation attaches to the relationship of employment. "Business is business,"—oh, curse that term. It has done so much damage. Business is busy-ness. But when you say "business is business," meaning by that, that it is only a cold, intellectual thing, having nothing to do with the heart, then you are getting at the bug that causes

Bolshevism. Moral obligation does attach to the relationship between employer and employe. "Am I my brother's keeper?" Yes, you are, Mr. Employer, keeper of the lives and destinies of the 95 per cent more than many realize.

There was a time when everybody in the world believed the world was flat. That didn't make it flat. It was just as round then as it is today. The fact that everybody in the world believes a certain way does not make it true nor change the fact of nature. Through all these centuries moral obligation has attached to the relationship between employer and employed, but the vast majority of employers have not known it to be a fact. Without any criminal intent many have omitted the fulfillment of their natural duties and obligations and then their rights and privileges have been taken from them, because rights and privileges are nothing but effects flowing from the fulfillment of duties and obligations.

Class No. 2 is the fool fellow that thinks he can buy morale with money. He doesn't pay just as little as he can. He pays as much as he can, but he, like No. 1, thinks no moral obligation attaches and because he pays high wages and wants to pay as much as he can, demands all the more in service from employe to customer and from employe to him, but he takes no interest in the lives of the 95 per cent.

In talking in the Liberty Loan drives and so on in various industrial districts I found many a place where efficiency had decreased 50 per cent, whereas wages had more than doubled. Do we want greater proof that you can't buy morale, the spirit of zeal in work with money alone? You can't get it without just reward in money, but you can't get it with that alone.

Class No. 3 of the employers is the autocratic paternalist. A sample of that fellow is the one that got into his head that it was a fine thing to ride horseback before breakfast. Then he autocratically demanded that the head of every department in his business buy a saddle horse and ride before breakfast. Now, I like to ride horses but I don't like to ride them before breakfast. I want my breakfast when I get up. Now, what he did with the heads of his departments, his lieutenants, in that spirit, was a sample of the way he decided what was good for his "hired hands."

Want Heads and Hearts

That term, "hired hands," isn't what we want. We want cooperative hearts and heads in business, and until we get that a "hand" isn't worth very much. So he autocratically decided what was good welfare work for his hired hands, including his managers. Welfare work that comes from the head because the boss thinks it will pay, instead of from the heart because it is right, becomes farewell work. We have got to wake up to the fact that the American proletariat doesn't want something for nothing. The autocratic paternalist that does these things and then swells up and says, "Get busy and serve me. Just see all these things that you are getting for nothing," will find an institution in which there has been a farewell to morale, the spirit of zeal.

Now the fourth class is the democratic fraternalist. God bless him, and may his tribe increase, and it is increasing. There is a lot of them right in this room. You are not going to be as lonesome in the years to come as you have been as pioneers. No longer for very long will you be considered sentimentalists, because the world is fast waking up to the fact that the only sound law of economics is God's eternal and universal law of service. It is perfectly sound and sane and sensible for you to serve your employes. Why, the man in the mass glories in leadership, but he doesn't want drivership.

He isn't going to have it very much longer. The man that says "I am going to run my business" is quite different from the man that says, "I am going to lead my business." The democratic fraternalist does these finer things in the way of "mutual benefit" work through consultation. He is a salesman. He sells them on the idea before they install it instead of autocratically demanding it. They want to do it. They do it themselves, and then they take an interest in it. Then the law of attraction goes into operation instead of the law of repulsion.

Mr. Employer, what are your natural duties, obligations and responsibilities in order that you may fulfill the law of service to your employes and thereby get the reaction of service from them to you? What are the things you must do, the classes of natural duties you must fulfill in order to plant the seeds of satisfaction, confidence and interest in the minds of people on the payroll? They

fall under three general heads. First, financial. Just as the wage system took the place of slavery, in time, and I think the sooner it comes the better it will be for everybody. Various forms of profit-sharing, co-partnership and so on will take the place of the wage system, something that provides for the automatic distribution of the heat of reward as the fire of service is builded, because service rendered is cause and reward obtained is effect. The bigger the cause the bigger the effect. That does not mean that the business man has got to give up all his profit and so on. It means more.

Sir William Lever, in England, one of the pioneers in profit-sharing, between thirty and forty years of age was a poor fellow, that is, he wasn't rich, just had a small income as a traveling man. He got a few fellows together and started a little soap factory and today he is the soap king of the world. He adopted the co-partnership principle from the start and everybody on his payroll is a partner with him, sharing in the profits. It is the way to make money for the 5 per cent as well as for the 95 per cent, only we are so selfish we can't see it.

Human Interest Duties

Second, human interest duties. That divides itself into two divisions, first, the betterment of living conditions. Do you really take an interest in the lives of the people on your payroll, or don't you? If you don't, don't expect interest on their part in you or in your job, because it can't be done. Second, are you doing anything to make the daily life in your busy-ness interesting instead of just a daily grind? Don't say it can't be done. It is being done. Here, there and yonder there is an oasis in the industrial and commercial desert where men of vision, with a big business family engaged in just such sordid, nasty and dirty jobs as making pulp are doing this thing through quality, quantity and economy records, making those people just as interested in their work as they would be in playing a baseball game.

Once in talking to Robert Wolf of Canada, he said, "Sheldon, they call this a paper mill, but it is not. It is a man-power factory. Paper, pulp, and profits are all by-products." I said, "Why, I should think, that in developing these people to such a high degree they would leave you and go somewhere else."

"Why," he said, "they do, lots of them in time, and I take as much pride in the graduation of a man from this institution as the president of any university ever takes in graduating a pupil." I said, "Doesn't that make you hard up for labor?" "Not on your life. We always have a big waiting list of fellows who want that fellow's job."

You Must Serve Others

The way to serve self is to serve others. When other firms were hard up for labor they had a waiting list. There is the law of attraction. He was serving his people, and they were serving him. Now, the by-product was fine including the last P.

What Education Is

There is a third class of duties, and that is "educational." It is time for us to knock that old lie in the head that is hoary with age and slimy with falsehood, that false belief that has done more to retard racial progress than all the other false beliefs of all ages combined, that is, that simple, seemingly harmless false belief that education is instruction, the mere gaining of knowledge. You can't educate anybody by the cold storage method of cramming his head with facts.

Our whole school system is founded upon that false belief, and you will never absolutely and finally cure Bolshevism until you cure our public school system of this false belief. There is the great common meeting point of the vast majority of humanity, the house of commons, where the human plant assembles and, while it is still plastic. And our school system must be revised to conform to the fact that education is education in development, accomplished through the right nourishment and right use of the constructive faculties and powers of the heart and head and hand.

The next house of commons is that business of yours and of mine and every other business man where the 5 per cent and the 95 per cent commingle in what a great author said was the university of the world, the school of life, the school of hard knocks, in which we are all privileged to take several post graduate courses. There let us get together and mingle, and there learn the natural laws of human relationships including the basic law of service, for that is the path to peace and power and plenty for all.

What Selfishness Does

In conclusion, the cause of the spirit of unrest emanating from the feelings of dissatisfaction, suspicion and lack of interest is born of the bug of selfishness. Morale, the spirit of zeal, is born of the feelings of confidence, satisfaction, interest. The way to plant those feelings in the soil of consciousness of the 95 per cent is to sow the seed of service from you to them. What is service, after all? It is nothing but manifestation of the law of love in objectivity.

Now, some of you will say, "I went over to hear that fellow Sheldon talk business and he talked love." I have heard that and I don't care if you do. I say it unafraid.

Love is the only constructive force in the universe. Its opposite is selfishness and hate, and it is the destructive force. I guess it was Hubbard that said "if you don't love your job, don't worry about it. Somebody else will soon have it," and if you don't love your wife, don't worry about that. Some other fellow will soon have her. If the wife doesn't love the husband, don't worry about that. Some other girl will soon have him. Why, if we hadn't loved our country the boche would have soon had us.

Don't think it is sickly sentimentality to bring some love into the life of your organization. If you don't love your customer and manifest it through service to him, don't worry about that. Some other fellow will soon have him as his customer, and if you don't love your employes, don't worry about that, somebody else will soon have them. So, the cure of the bug, the thing that will kill the bug of selfishness that causes Bolshevism is the radium of love manifested in the law of service.

It was all made so plain by the man that they said was a pure idealist, and fakir, and they nailed him to a cross. He expressed the law of service in a few words after laying down certain premises, such as never mind monkeying with the mote in your neighbor's eye when you have got a whole big beam in your own. He said, "therefore, all things"—that is a big word, it covers a lot of territory—"all things whatsoever ye"—that means you, Mr. Employer, me, your employe, everybody—"would"—that means would like to have—"that men should do unto you"—why, get busy and do it first, beat him to

it—"do ye also unto them." Then he said that which I have not heard many preacher men comment upon. He said, "For that is the law." He didn't say, "a law." Isn't it strange that he used the singular? He certainly didn't mean any man-made law.

What Employers Must Do

Mr. Employer, you get busy and do by your employes what you would like to have them do for you if the situation was turned around. Mr. Employe, you get busy and do that for your boss what you would like to have done if you were the boss and he was the employe, and then both together, Labor and Management, get together and do by your customer what you would like to have the seller do by you if the situation was turned around. Now, I would quote that just as readily if it were written by Tom Paine or Bob Ingersoll. I don't quote it because it is in the Bible or because it was said by Jesus Christ, but I will not refuse to quote it because it was said by Him. For that is the law.

Somebody said, "Why, Confucius beat him to it." He didn't do anything of the kind. Confucius put it negatively. "Do not unto others that which you would not have them do unto you." Why, I can do that. I can follow Confucius until kingdom come and never render service. That is simply refraining from doing what you wouldn't like to have the other fellow do to you, but it doesn't mean to beat the other fellow to it, and do the right thing first. Do something for him you would like to have him do for you. There is all the difference in the world.

Then Christ added these significant words, "and the prophets." I was attending a meeting one day at Memphis and was talking with George James and we were discussing the golden rule and he said, "Sheldon, it has always been a puzzle to me what Christ meant by those last three words, 'and the prophets.'" "Just spell it p-r-o-f-i-t-s," I said. George scratched his head a minute and then said, "that's right, isn't it?" Then he scratched his head again and said, "Say, Sheldon, I believe Christ's stenographer made a mistake in the spelling, and it has been handed down that way ever since."

Oh, someone says, that is sacrilege. It is not anything of the kind. I purposely jar you, if it is a jar, for all too long the golden rule has been too largely preached as the key

(Concluded on page 21.)

BETTERING YOUR BEST

By ORISON SWETT MARDEN

A BUSINESS man, speaking of one of the most pushing and active men in his employ said to me recently, "He does a lot of work but spoils much of it. He will work like a tiger to get a lot of things done, to make a record in output, but he botches so many things that the net result of his work is not nearly so effective as is that of others who do not make half the splurge, the push and noise that he makes.

Now to have to do a lot of work in order to make a big show does not amount to anything. Lack of thoroughness, of completeness, makes it worse than useless. People who make a splurge, young men with spasmodic enthusiasm, spasmodic effort however great, however spectacular, do not get the confidence of level-headed men. It is the man who does everything he undertakes just as well as it can be done; who takes a pride in putting the hallmark of excellence upon everything that passes through his hands; the man who does not have to do his work over and over again, but who starts well and does everything to a finish, who is quiet, energetic and industrious, this is the sort of a man that comes out best in the end.

I once knew a carpenter who was engaged to do a cheap job for a customer, who told him distinctly that he was not to put good work into it, because he didn't want to pay much for it. When the customer returned home he was surprised to find that the carpenter had done a superb job, just as though it was to be seen by everybody instead of being in an out-of-the-way place, where cheaper work would have answered just as well. He expressed his surprise when the carpenter asked only a very small sum for his work. "But," said the carpenter, "you didn't expect to have to pay me for doing the kind of a job I have done, and I don't expect to be paid for it. The extra effort and time I put into the work for the effect upon myself. I couldn't afford to demoralize myself by doing a poor job."

Is it any wonder that when other carpenters are hunting a job, this man has more jobs than he can do?

Apart from the fact that doing his work in a superb way makes a man an artist and largely increases his earning power, there is nothing else quite like the satisfaction that comes to one from the consciousness of doing the very best thing possible to him.

What a sense of well being we experience after we have done a superb day's work, when we have shown ourselves to be the master in every detail of the day, when we are conscious that we have been artists instead of artisans in everything we have touched. What a glow of happiness fills our very being when we feel that we have lived a masterful day, that we have not played at life, that through the high quality of work we've put into it the day has been a red-letter day in our lives, a mile-post in our career.

On the other hand, when we have done a poor day's work, when things have been at sixes and sevens, because we dawdled or idled, when our efforts have been weak, ineffective, unscientific, inefficient, when we have done our work in a slovenly, slipshod way, or at best in an indifferent, half-hearted way, we have a feeling of condemnation, of humiliation, of disappointment, of regret. We are dissatisfied, disgusted with ourselves because we have used the magnificent machinery at our command during the day to turn out poor work, a botched job. We know we have made a daub of what we might have made a masterpiece, and this is hell enough—to feel that we have accepted inferiority from ourselves when we should have demanded superiority.

If you are not humiliated by a poorly done job, an indifferent day's work; if you are satisfied with the botched and slovenly; if you are not particular about quality in your work, in your environment, in your personal habits, then you must expect to take a second or third rate place, to fall back into the rear of life's procession.

I know a writer for a newspaper and cheap periodicals who tells me that he is nothing but a hackwriter anyway, that he doesn't pretend to be anything else; he says he is just trying to make any sort of a living, and

is not concerned about the accuracy or quality of the stuff he turns out so long as he gets paid for it. He doesn't seem to know what it is to take pride in his work or what it means to demoralize himself by putting only his second-best into it. There is nothing ahead of this young man but failure, for it is only by the perpetual effort to stamp superiority upon everything we do, to put the hallmark of our character upon everything that passes through our hands, to do our level best under all circumstances, that brings the best out of us; that calls out the larger man, the more glorious man.

The chances are, my friend, that you don't know the A, B, C of the possibilities of the very position you are complaining about. The employer, who you think is not fair with you and does not appreciate you, may be watching you right now and regretting the fact that you cannot see your chance, that you are not making the most of your opportunity. He may see that you are getting into a rut, that you are not taking an interest in your work, that you are not putting your best into it, and everything depends upon the impression you are making upon your employer.

"I'll tell you how I got on" said a young man who was recently questioned about his rapid promotion, "I kept my eyes open and my ears open. I considered myself a real partner in the business, and I did what I thought my employer would do if he were in my place. I always made his interests my own, and thought of the business as my own. If I saw a waste going on anywhere I tried to stop it. If I saw other employees botching their work, or spoiling merchandise, I felt it my duty to try tactfully to induce them to do better. It seemed to me that it was just as dishonest to steal my employer's time, to waste or spoil his goods, as to steal his money. I did not realize that my employer was watching me. I did those things simply because they were right, but it seemed that he had had his eye on me for a long time before he finally called me into his office and told me that I was to be promoted. The other employees said that my promotion was due to favoritism; that my employer liked me personally and that was all that was to it. But I knew better, and so did my boss."

No matter what you do, try to be a king

in your line. Have nothing to do with the inferior. Do your best in everything; deal with the best; choose the best; live up to your best. If there is that in your nature which will take nothing less than your best in everything you do, you will achieve distinction in some line if you have the persistence and determination to follow your ideal.

People who have accomplished work worth while have set a very high standard for themselves. They have not been content with mediocrity. They have not confined themselves to the beaten tracks; they have never been satisfied to do things just as others do them, but always a little better.

Whatever you do in life do it with the same zeal, the same enthusiasm, the same thoroughness which Stradivarius put into the making of his violins, which today are worth thousands of dollars apiece. The master violin maker needed no patent, no trademark on his violin, his name was enough. "Stradivarius" marked on a violin meant that it was the best violin that could be made. It meant a degree of excellence which no other violin maker had ever attained. Make it a life rule to stamp your best upon everything that goes through your hands. Be just as proud of the product of your endeavor as are the celebrated men who have made world-wide reputations from the excellence and superiority of their product.

It is said that Leonardo di Vinci, after a hard day's work, would walk clear across the city, to deepen or lighten a shade which he thought would improve his immortal frescoes. It is just the little touches after the ordinary artist would stop that makes the master artist's fame. The same is true with the actor, the singer, the sculptor, with everybody who has become an artist in his or her specialty.

If you are able to say of yourself of every job you put out of your hands, "There, I am willing to stand for that piece of work; it is not fairly well done, pretty well done, but it is done just as well as I can do it, done to a complete finish; I am willing to be judged by it; I am willing to have everybody know that I did that job. I have put my hallmark the trade-mark of excellence upon it"—there is no fear but that you will be a marked man or a marked woman in your specialty.

HOW OTHERS DO IT

IN ORDER to make this magazine more directly helpful to business managers we are including a department of practical suggestions gleaned from various sources. In practically every institution there are ingenious devices for saving time and energy. We shall be grateful to our readers for any contributions of this kind which they may send in for the good of the cause. Due credit will be given in each case.

INVENTORY OF YOUR POSITIVE SUCCESS QUALITIES

SOMEWHERE between 1 per cent and 99 per cent you are on each quality. Man is judged by his weaknesses. All errors are traceable to some deficient quality. It is well to see ourselves as others see us.

You make yourself today what you will be tomorrow. Estimate yourself today. The second month you will approach a more nearly correct estimate. The fourth month you will be better able to look yourself squarely in the face. Your future self is in your own making.

Now	2 mo.	4 mo.	6 mo.	Now	2 mo.	4 mo.	6 mo.
Activity.....				Open-mindedness			
Ambition.....				Optimism			
Calmness.....				Originality.....			
Carefulness.....				Order.....			
Civility.....				Peace.....			
Competency.....				Perception.....			
Concentration....				Persistence in			
Constructiveness .				Obedience to			
Content.....				Higher Motive			
Courage.....				Poise.....			
Courtesy.....				Politeness.....			
Decision.....				Punctuality.....			
Desire to serve...				Purity.....			
Dispatch.....				Quick Mental			
Earnestness.....				Grasp.....			
Economy.....				Refinement.....			
Faith.....				Reasonableness...			
Fidelity.....				Regularity.....			
Generosity.....				Reverence.....			
Good Judgment...				Self-control.....			
Gracefulness.....				Self-reliance.....			
Gratitude.....				Sense of Humor..			
Health.....				Sincerity.....			
Honesty.....				Stability.....			
Industry.....				Straight-			
Initiative.....				forwardness....			
Just Commendation...				Strength.....			
Knowledge.....				Tact.....			
Love.....				Temperance			
Loyalty.....				Thoroness.....			
Memory.....				Thrift.....			
Neatness.....				True Humility...			
Obedience.....				Trustfulness.....			
Observation.....				Truthfulness.....			
Total.....				Total.....			

Estimate yourself on the basis of 100 per cent. Average, NOW..... 2nd mo.....
4th mo..... 6th mo.....

MATCHING A SAMPLE

A WOMAN entered the silk department of a large retail store in Chicago and asked to have a sample of silk matched. The clerk said, "How much do you want?"

"That is none of your business at present," the woman replied.

The clerk determined, in the language of metaphor, that the customer should not "get his goat" that way and proceeded to look through the stock carefully. Finally he selected several bolts, took them to the window, and found one that exactly matched the sample.

The woman then said, "You may give me three-quarters of a yard."

After the check was made and sent through the woman enlightened the clerk in this wise: "I answered you as I did for a very good reason. Had I told you in the first place that I wanted three-quarters of a yard, you would have indifferently looked over two or three bolts and told me you could not match the sample. If, however, I had intimated that I wanted a dress pattern you would have taken great pains and brought out bolt after bolt in order to satisfy my needs."

This incident would not have occurred in the store of Chas. A. Stevens & Bros., Chicago, for when a customer of that store goes to the silk department to match a sample, the salesman turns to a rack and takes down a little book which contains samples of that particular color. Each sample is ticketed. The salesman runs over the samples and quickly selects one or two shades which appear to be nearest right. He then selects from the stock the bolts of silk which bear corresponding tickets. He seldom fails to satisfy the customer and make a sale.

If a silk salesman in Stevens Bros.' store ever asks the question, "How much do you want?" it is because he cannot match the sample from the stock and as a last measure will refer the customer to the remnant counter where the goods may possibly be found.

This system, simple as it is, has a far-reaching effect. It saves the time of both customer and salesman. It insures satisfaction, and when followed with courtesy on the part of the salesman, results in securing the future patronage of the customer for other goods as well as silks.

PROFIT SHARING

IN THESE days of reconstruction and effort to better relations between employer and employed, it is interesting to see a novelty in profit sharing, adopted by one of our great industries.

The Simmons Manufacturing Company with headquarters at Kenosha, Wisconsin, and operating several plants in various parts of the country, have set on foot a plan of profit sharing by which each employee will receive dividends on his wages whenever dividends are paid to stockholders. These wage dividends will not depend upon length of service, but upon the amount earned.

If, for example, a man has earned \$2,000 between dividend periods, he will receive the same amount in the distribution of profits as if he were the owner of 20 shares of stock. In case the dividend rate was 6 per cent he would get \$120, the same amount the owner of 20 shares would receive. In case he had only earned \$100 in a like period he would receive \$6.00, or 6 per cent of the amount earned.

Will this make for better morale, interest, satisfaction and loyalty? It certainly bespeaks for the company an earnest effort in the direction of economic justice and is pregnant with possibilities.

OBEYING ORDERS

OVER in the trenches a certain colonel received a hygienic order from headquarters.

He immediately ordered the troops under his command to line up for inspection and instructed them to change their shirts at once.

This was done, with the exception of one company. The captain here was informed by his top sergeant that the men could not change because they had only one shirt apiece—the one they were wearing.

The captain hesitated a minute and then said firmly, "The colonel's orders must be obeyed. Instruct the men to change shirts with one another."

There is a Power inside of you which if you could discover and use would make of you everything you ever dreamed or imagined you could become.—*New Success Magazine*.

JOTTINGS AND COMMENTS

By OLIVER E. BEHYMER

THE IRON HEEL OR EDUCATION

MAYOR HANSEN of Seattle, by his fearless and summary action in putting an immediate end to a strike that threatened to tie up an entire city, has won the grateful admiration of his fellow countrymen. He has been the subject of newspaper and magazine encomiums from coast to coast. His deed has been lauded as an act of daring patriotism worthy of recognition in some tangible way.

But we must not confuse the real issue. This doughty mayor deserves no end of credit for nipping in the bud an incipient outbreak of Bolshevism that might have spread like a forest fire if it had once gotten under way. He has saved us temporarily from the ravages of the Red conflagration. As the hero of that episode he deserves all the praise he has received. But the real significance of his commendable act lies deeper than its mere picturesque externals.

Let us not deceive ourselves into thinking that Bolshevism can be stamped out by the iron heel of stalwart officialdom. Force may for the time being cow the timorous ranks of this insidious menace but it cannot ultimately quench the smoldering venom of its deadly purpose. The flame will be fanned in secret by the stirring winds of hate. Thwarted efforts will lead to cohesive maneuvering under the guise of apparent acquiescence. Suppressed desires will spawn in the brooding silence of resentment. The living spirit is never killed by force; it is merely driven back upon itself, to feed noxiously upon its own vitals. There must come a day of reckoning when the apparition, pale and emaciated from its ill nurtured captivity, will come stalking forth to spread terror in its wake.

Force is not the cure for Bolshevism. Russia's unhappy experience has taught us this patent truth. Suppression is always the short sighted weapon of erring officialdom. The remedy must go deeper. Constructive vision alone can cope with a problem of this magnitude. Education alone can dispel ignorance, and ignorance is the fuel that feeds the flame of this gigantic revolutionary movement. Counter propagandism will go far towards correcting the abortive theories and baneful notions of these ranting fanatics

who strike at imaginary evils which they but dimly comprehend.

Along with the education of the masses in Americanism and the elementary principles of economics must go a better ordering of our industrial system. Injustice must be stamped out and inequalities must be removed. Autocratic overlordship in industry must abdicate in favor of a genuine democratic recognition of the rights of the workers. The sense of ownership must be fostered among employes as an antidote to anarchistic disregard for property rights. Profit sharing schemes and social betterment efforts will prove an effective counter irritant to irresponsible radicalism. By helping the workers to get ahead financially and by increasing their self-respect through a recognition of their potential worth they will be forever weaned away from the luring miasma of revolutionary sentiments.

Let us acknowledge this common sense method of combatting a growing evil rather than trust blindly to the strong arm of the law. It is well to remember that not all of our mayors are as fearless and red-blooded as the Scandinavian idol of Seattle. We tremble to think of the consequences if this lawless outbreak had occurred in certain cities that we might name. We are leaning on a broken reed when we trust to governmental intervention to stamp out a menace which will yield only to education and a better ordering of our whole industrial life.

A GOOD IDEA

THE Youngstown Sheet and Tubing Company maintains a legal department for the benefit of its 14,000 employes. Legal advice and assistance is given without charge whenever any of the men stand in need of it. This department looks after naturalization papers, accidents, civil difficulties, wills, the settling up of estates in case of death, and similar problems involving a legal status.

It is made plain to the employes that this service is rendered by the company with the sole thought of benefitting and protecting the interests of the workers. The legal department has won the absolute confidence of the entire organization. Even financial advice is sought by wage earners who are unable

to make ends meet and a better system of personal management often results.

The legal department of this important concern has more than paid for itself in reducing labor turnover. Why should not other concerns adopt a similar policy?

ADVERTISING MANAGER OF THE U. S. A.

IT HAS been argued that we should have a national advertising manager with official recognition at Washington and absolute authority to direct vast advertising appropriations designed to acquaint the people at large with governmental purposes of one kind or another. The National Director of Publicity, or Advertising Manager of the United States, as he might be called, would thus become the dispensing head of valuable information greatly needed in shaping a more intelligent public opinion.

Through the Publicity Department the government could speak directly to the people just as national advertisers do today when they seek a wider market for their goods. All forward looking ideas and progressive movements naturally excite suspicion and often intense hostility in certain quarters. An educational campaign carried on through the approved mediums could easily overcome unreasoning prejudices and mold a unanimity of sentiment that would greatly further desirable legislation.

We have reached that stage in our national development when the hidden, devious ways of secret diplomacy will no longer be sanctioned. The people insist upon knowing what takes place behind closed doors. Big business has already adopted publicity methods. Frankness has replaced concealment as a business policy. Our leading industrial concerns are laying their cards on the table, face up. The change of front has been good for all concerned. Directing heads of corporations have begun to realize the social obligations that attach to industrial management. A deeper sense of responsibility has replaced the older individualistic attitude of careless unconcern for the buying public or the producing masses.

As government becomes more and more a matter of public concern and less a political game to be played by dexterous but unscrupulous demagogues the demand for wider publicity will become a crying issue. A precedent

has been set by the recent high grade national advertising in connection with the war program. The effective campaigns against German propaganda and the clever Liberty Loan advertising have proved the value of centralized publicity in bringing about concerted action for a common purpose. Now that the war is over we are in danger of losing this recognized medium of enlightenment which has, as every one can clearly see, marvelous peace-time possibilities.

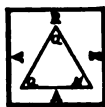
PATRONAGE AND THE LAW OF MUTUALITY

A PATRON is one who aids and protects another by furthering his aims and desires. You are the patron of a merchant if you buy his goods or speak kindly of his store. In that way you help to make it possible for him to maintain his business. So much is clear.

What we do not always understand with equal clarity is the converse of the situation. The merchant in this case is also your patron. He supplies you with certain necessities of life without which you could not be happy and contented. When he furnishes you the right kind of goods he safeguards your interests and furthers your welfare. He is entitled to your patronage by virtue of the function he performs.

In many quarters merchandising is looked upon as a game to be shrewdly played by the customer. Through trickery and deceit unfair advantages are often taken. Goods are bought, used for a while, and then returned with arbitrary demands for substitutions or cash refunds. Long suffering merchants who practice the theory that "the customer is always right," are thus frequently imposed upon by unscrupulous patrons. Fortunately the percentage of loss from this source is not large because most people are honest and mean to do the right thing. But the practice is annoying enough and some day, no doubt, an educational campaign will be waged by retail stores against these and other obnoxious habits of the buying public.

Patronage is reciprocal then in its nature. It is a mutual benefit affair that profits both parties to the transaction. If any unfair advantage is taken on either side the law of true patronage is violated. Any lack of equity in the arrangement upsets the principle of mutuality on which all trade relations are based.



ON THE FRONT PORCH

Where We Talk Things Over

NO, JOHN, we are not going to establish a soviet form of government in America.

The republic as it is rapidly going to become is good enough for us.

Bolshevism, through the soviet, is not democracy.

It is autocracy in its most virulent form. Its dictum is, "Believe as I do or die."

The Kaiser and the Tzar even didn't say that.

There are too many farmers owning their own land and too many workers in commerce and industry owning their own homes, to enable a form of government which does away with property rights to get very far in this land of democracy.

But you can't cure that boil on your neck by swatting it. If somebody swats it for you, he will probably get swatted.

The way to cure that boil is to purify the blood that made the poison that took the form of the boil.

It is sometimes a good scheme to lance a boil, even though it hurts. If the boil of Bolshevism gets too bad in spots on the body politic of the republic, it may become necessary in the course of human events to lance it with bayonets and bullets even. But we must not stop there—the leaders on both sides, employers and employees, must get together and purify the blood of the economic system of the nation. We, the people, alone can do this.

There is one thing which American business men must come to realize in a large way before Uncle Sam is entirely safe. It is this:

Too much money is junk. There are many in all who employ a great many people who have "made" and are "making" so much money above the cost of operating their business that it keeps them worried trying to give it away. They can't possibly use it all, and

God knows they can't take any of it away with them when the silver cord snaps and the real man passes out of the body.

Why not through sensible forms of distribution see to it that those who render good service in the direct employ of the big money "maker" get a part of the over plus?

Then there will not be so much need for endowing hospitals and insane asylums and things like that.

All such institutions are symptoms of a diseased industrial and commercial system.

Why treat the symptoms—why not do away with the disease which causes the boils? It really seems to me that it's a good plan to deal with causes instead of effects.

The great majority of employers in America today are democratic fraternalists or rapidly graduating into that class. That's the real reason why I do not think our government is going to be overthrown in favor of any old red rag. I think the red, white, and blue is going to keep right on waving.

I believe the red blood of America is going to be backed by enough of the white essence of spiritual truth and the blue of intelligence to get a mixture known as justice.

Justice from employer to employee.

Justice from employee to employer.

Justice of both to their customers, the buying public.

And justice, right, righteousness is all that is needed.

The vast majority of employers in America—at least thousands of them—are sweating blood now to meet the pay roll and all running expenses. It's only the few who are making so much money it is a burden.

It ought not to be a hard job to convince the few to do right.

I do not believe at all in the "bomb-astic" argument of the Bolshevik. That is bum salesmanship. It won't work. No, Mr.

Bolshevist, don't send bombs—send ideas. They are more potent than bombs in the long run, and your Uncle Sam has a long run of life ahead of him.

We are fast waking up to the fact that the natural function of industry and commerce is service to society, and even a Lenine or a Trotsky can't get away from the fact that the servant is worthy of his hire.

Once let both management and labor begin reasoning from the right premise, the natural function of commerce and industry, and really trying to fulfill that mission, and common sense tells anybody that the way to fulfill that mission, the only way, is to get together and pull together.

As soon as that is done and all are trying to do as much as they can, as well as they can, as economically as they can, there will be a great plenty for all. And, by the way, don't tell me, please, that this cannot come to pass, on account of the fact that human beings are selfish. That is exactly the reason why it can and will come to pass. All we need to do is to become wise enough to see that the way to be scientifically selfish is to serve others. Service is enlightened selfishness.

And the world is rapidly growing wiser.

Mr. Employer, would you serve yourself? Then wisely serve your employees and your customers.

Mr. Employee, would you serve yourself? Then wisely serve your employer and his patrons.

Yes, the Science of getting Reward is the Science of giving Service—and there you are.

THE RULES OF THE GAME

WHAT we call education consists in learning the laws of Nature, training ourselves to obey them and acting the laws we live by. This is the education which the human spirit is continually receiving from birth to death. Here must be included not only the physical laws of the outer world, but also the laws of mind, and the moral laws of the fellow world—the world of purpose.

"Suppose it were perfectly certain that the life and fortune of every one of us would, one day or another, depend upon his winning or losing a game of chess. Don't you think we should all consider it to be a primary duty to learn at least the names of the pieces and the moves, to have a notion of the gambit, and a keen eye for all the means of giving and

getting out of check? Don't you think we should look with disapproval amounting to scorn upon the parent who permitted a son to grow up without knowing a pawn from a knight?

"Yet it is plain and elementary that the life, the fortune and the happiness of every one of us do depend on our knowing something of the rules of a game infinitely more difficult and complicated than chess. It is a game which has been played for untold ages, every man and woman being one of the two players in a game of his or her own. The chess-board is the world, the pieces are the phenomena of the universe, and the rules of the game are what we call the laws of Nature. The player on the other side is hidden from our view. We know that his play is always fair, just and patient. But we also know to our cost that he never overlooks an error, or makes the slightest allowance for our ignorance.

"To one who plays well the highest stakes are paid with overflowing generosity. The one who plays ill is checkmated without haste, but without remorse."—*Huxley*.

How shall we learn the rules of this mighty game—the game of life? By instructing the intellect in the laws of Nature, developing the love of truth and beauty, and doing with the head, heart, and hand, the daily task.

BOLSHEVISM—ITS CAUSE AND CURE

(Concluded from page 13.)

to the golden gates and the laying up of treasures in heaven. We have got to wake up to the fact that it is not only that, but it is also a utilitarian philosophy for the here and now. We have swung away into the mire of materialism in America, and we have got to come back to God, and to do that quickly we have got to come to see that the practice of the golden rule, which is the law of love manifested in service, is the key to material blessing in the here and now, as well as in the life to come.

He profits most who serves the best.

Just put that motto to the test.

Sometimes I know it seems it is not so, but this I know:

Do unto others as you would like to have them do to you, and keep it up.

And finally you will find the motto true.

GOOD WILL

By EDITH H. HAMMOND

MISS HAMMOND is a member of the office force of the Emerson, Brantingham Company of Rockford, Illinois. She is an enthusiastic student of the Sheldon "Science of Business Building." The article which follows is her answer to one of the questions in that course.

IN REVIEWING the study of the "Science of Business," we have learned just what the Principle of Service is, and that Quality plus Quantity plus Mode of Conduct equals *service*; that is, human effort (which analyzed reveals the presence of right quality, right quantity and right mode of conduct), is always found to be rendering right service—the kind which results in securing progressively profitable patronage, but a phase of this Science of Business which seemed to appeal especially to me is regarding the *securing* of that patronage—keeping a patron once procured, and the relation of *good will* to the success of any enterprise.

We have learned that "Patronage is the influential support given by customers in making use of anything established, opened or offered for the use of the public; that patronage means "business custom" and custom means habitual practice, habitual buying of goods, giving orders, etc.—business support.

Now, any concern likes to have their customers make habitual the practice of buying the goods they offer for sale, and every profitable patron they have supports and encourages them, although there are those who seem to overlook the fact that to retain patronage, it is not only necessary to furnish valuable goods, but the right kind of service, also.

I recently read an account of a photographer, who in order to bring his name before the public and advertise his goods, allowed a solicitor to sell coupons for the purpose of securing new business, and when a number of people purchasing these coupons came in to secure pictures on the terms which were low but which he had himself offered, he decided he was going to be the loser, and impressed on his would-be customers that they need not expect just as good work or any special consideration, with the result

that having gone to some pains to induce people to come to his studio, he destroyed all the value of his plan and sent his callers away with a firm determination never to go there again. The right mode element was lacking in the conduct of his business.

Ethics is the science of right conduct toward others, and through ethical conduct alone can permanency of patronage be insured. Some, however, treat the "Mode" side of the "Triangle" far too lightly, evidently forgetting that without right mode of conduct, service is impossible; that right or constructive mode of conduct is the determining element of Quantity, Quality and Mode, and if the "Mode" is wrong, the other two elements will dry up and patronage will cease. Unless the right kind of treatment is always extended to customers, it is folly to expect to retain their good will, even though the goods themselves may be satisfactory in every respect.

Good will is defined legally as "the tendency of the public to return to the same place to do business," "the advantage in custom which a business has acquired *beyond the mere value of what it sells*," and many concerns count the good will represented by a trademark or name as their most valuable property; in fact many instances can be cited where in the course of time not one person originally connected with a business is interested in it; yet the business is conducted under the old firm name because that name is synonymous with honesty; has stood for satisfactory service, for reliability, for right treatment. This is because the public has formed a liking for the goods sold, have placed their confidence in the concern selling them, have never been deceived, and therefore that business concern enjoys the support and *good will* of the trade.

Even though for some reason such a firm might be forced to discontinue the manufacture of some widely known goods, the reputation for which they had established, should they offer other useful articles to their trade, many, if not all of their old customers would be willing at least to try the new goods on the strength of the service they had previously been accorded. "It is the regular customer who provides the regular income," and the customer is a regular one because having received the right kind of treatment he is satisfied.

It always pays to be tactful, polite and considerate, and many times it is the seemingly small things that count for the most. There is nothing like courtesy and a desire to serve for securing the good will of customers. And if *good will* is not kept, some other person with a "smile and a good product" will sell the goods. A discourtesy is seldom forgotten by the victim. Many a sale has been made on account of the pleasing personality of an interested, obliging salesman. Just the other day in our own office, one of our customers who happened to mention for how much what may seem like a little thing counts, stated he would not have bought our product if it had not been for the pains our house salesman took in helping him to make a decision, the interest he showed in assisting him to get the proper equipment, etc., and the courtesy he was extended. And if such a sale is followed up by satisfactory service, the *good will* of that customer is assured; he will in all probability represent one more regular customer, and not only that, he will by his words of commendation be influential in inducing others to patronize the same place of business. "Service is that form of exchange where the profit of the seller is matched by the *complete satisfaction* of the customer." When the business man's golden rule—"Put yourself in your customer's place" is applied the results are most gratifying. Nathan Straus, the great New York merchant, when asked what had contributed most to his remarkable success, said, "I always looked out for the man at the other end of the bargain."

Therefore, the value of *good will* can scarcely be overestimated. "In the primary and fundamental business essential of courtesy to customers the successful concerns are entitled to high rating—perhaps 100 per cent

—because it is safe to say that no successful business of any sort has ever been built on anything other than the right kind of treatment of the people whose money the concern lives upon.

HAVING A SYSTEM

IF YOUR office were equipped with a system so that at a moment's notice data relative to your orders, letters, records, etc. could be produced; if you could instantly turn to some particular bulletin without thumbing fifty or a hundred of them; if every order, every memorandum were made up systematically, so that it could not get out of the store without being complete in its entirety, and if each order were written in detail so that its contents might be as clearly understood by the recipient as it appears to the writer, the results would be manifold. In other words, in writing orders and memoranda a certain thought may be in the writer's mind which unless it is explained fully may leave the recipient in doubt. A few extra words or a little more detail is not difficult when one has acquired a system.

Have you ever gone out to negotiate a deal and upon reaching the place in view find that you do not have with you the information necessary to consummate the transaction? This may have been due to neglect or may be lack of system. At the beginning of a busy Saturday are all salespeople properly prepared and is everything conveniently arranged to facilitate the day's operations? You no doubt have a method by which you can ascertain how much each salesperson is costing the store based upon a percentage of his sales. Of course, you have a plan by which you may know into which channel the expense money is going and you may have a way in which to check unnecessary leakage. If not, would it not be infinitely more satisfactory if you could work out such things systematically?—*The Dynamo*.

You may be doing what seem to be little things today—but if you put your heart into your work you may be picked out for great things tomorrow.—*G. Havinden*.

Wanted, by BOLSHEVIST, BUREAUCRAT & Co., LTD., a scheme whereby it is possible to get milk out of one end of a cow without putting food in the other end.

SIDE LIGHTS ON INDUSTRY

INDUSTRIAL MACHINERY DISORGANIZED

WE MUST not forget that for the past four years the labor of whole nations has been wasted—hurled into the war furnace and utterly consumed.

At the same time the war has taken from industry millions of workers who will never return and has disorganized a large proportion of the world's most productive industrial machinery.

In short, there has been unparalleled industrial waste on the one hand and a decided weakening of industrial equipment for the future on the other, both operating to create and prolong shortage of the necessities of life.

That simply means that the world is actually much poorer today than when the war began. It follows, therefore, that now more than ever before industrial delay—that is, delay in production—is perilous. Every day wasted means a world already short of life commodities, poorer still with the brunt of the suffering caused by this shortage falling directly upon the working classes; for it must be borne in mind that the workers constitute something like 95 per cent of the world's consumers.

So, in considering the insistent demand now for shorter hours and higher pay it must be realized that without increased production these things are impossible of realization, and worse, not better, conditions must result.

Higher wages and shorter hours can only be secured on the sound basis of cost reduction and increased volume of production, otherwise, although wages, as we have seen during the war, may be doubled, the purchasing power of wages is bound to be still further reduced.

Under these conditions to strike in order to enforce demands for higher wages and shorter hours, which in turn stand for increased cost of production and still greater shortage of those goods which the world generally is short of, is simply to defeat the very end which the workers have in view and to accentuate the spirit of discontent, which now prevails on all sides.

Wages cannot be permanently raised without a corresponding rise in the standard of production. Any wage that is not economically earned is unsound and reactive.

Production is the real basis of all wealth. It is and ever must be the very fountain head of all prosperity for all classes. Until by one means or another we can increase the volume of things which the consuming world is short of today the ordinary necessities of life cannot grow cheaper, which is simply another way of saying that the high cost of living will continue.

Through public enlightenment, so that all men may understand these things, is clearly the most urgent need of the hour.

By intelligent publicity the workers should be made to understand that just now a bit of restraint, seasoned with common-sense and a reasonable knowledge of the law that operate in all industrial affairs, would constitute a program calculated most surely and in the shortest possible space of time to bring about the change for the better, which they so ardently desire.—*Pomeroy Burton in Forbes Magazine.*

THE DUTIES OF LABOR

DO WE want these terrible conditions (Russia under Bolshevism) to prevail in this prosperous, free land? Does the American laborer want them?

Then let him realize that if we are to have a real democracy, one which opens the doors of opportunity and insures fair dealings to all, labor cannot assume a dictatorial attitude. It cannot persist in the fallacy of continually reducing the working day, which, in turn reduces production and wealth, the value of which labor shares. There is no economic or moral purpose served in constantly reducing the number of working hours. No man ever yet succeeded, either as capitalist or laborer, who did not devote the larger part of his hours to work. It means moral and physical, as well as economic, salvation for us all.

I do not advocate an unjust working day; far from it. I am a firm believer in a wise division between work and recreation, as offering the ideal life for laborer or capitalist. But I would abolish, as eminently unfair, the pseudo eight-hour day, which, in reality, is a ten-hour day with time-and-a-half pay for the additional two hours. Let us honestly establish a bona fide basis for the working day. Let us be scrupulously fair with labor, but let us insist that labor be equally fair.

One of the most fallacious theories advanced to mislead labor is the oft-quoted statement that "all wealth is the accumulated product of labor." The simple fact is that the wealth of the world has been created by intelligence. Labor by itself barely preserved life. All that means human progress, the wealth, the welfare, and the happiness of man has come more from the brain of man than from his hand. Each is entitled to reward in proportion as it serves.—*F. H. Sisson.*

THE STAND OF ORGANIZED LABOR

I STAND in so far as I can and dare—and I dare much—for the principles of natural and rational development and growth.

I am opposed, as is organized labor of America, to any destructive policy.

Our policy, our work, our method, our ideas and our ideals are to build, to construct, to grow, to help in the development of the highest and best in the human family; to make today a better day than yesterday, to make tomorrow a better day than today, to make tomorrow and tomorrow's tomorrow each a better day than the one that has gone before. That evolutionary process of progress and improvement is the basis for the opportunity for freedom, justice and democracy.

That is the constructive policy of progress. If that policy of the American labor movement is opposed and successfully opposed then our work, our activities, and our movement will be sent to destruction.

If we are impotent, if we are incapable of securing for the workers improvements in their conditions, then we ought not to exist. I say for myself that if I were convinced that the American labor movement is impotent to be of service to my fellows, I would quit it and abandon the organization to its justifiable fate.

It is a question of dealing with such a movement as represented by the American trade unions—the American Federation of Labor—or dealing with a body of irresponsibles or irreconcilables. If we are not on the right track, then those who represent the wildest orgy of destruction with no consideration for the rights of individuals, will come to the front. It is a matter of choice between dealing with such elements or dealing with the constructive forces of the organized labor movement of our country. — *Samuel Gompers.*

WE MUST MEASURE VALUES

THE writer has long been of the impression that the real problem for solution between capital and labor never really lay in the distribution of profits, but rather in the basis of measuring values of the contribution of each, or rather the lack of such basis. To our mind this is the real problem which should be attacked and, in fact, we see no possible success for any plan of the much-talked-of Industrial Democracy until we have been able to secure agreement on this point.

The worker must, and we believe is coming to realize, that he is besides a producer the consumer, and hence in any plan which serves to increase prices to the consumer he is but affecting himself. On the other hand, the employer must realize that for returns on his investments he is entirely dependent on the consumer and worker, and hence to continue to exist he must sell his produce, and his own and other workers must be able to buy it.

What then is a possible solution on this point? We believe it is but to apply the principles of industrial engineering, hardly new any longer, of developing standard predetermined values for productive effort, and further the rewarding of individual effort as a special incentive for greater production.—*Irving A. Berndt in 100% Magazine.*

MAKE THE MOST OF YOUR EMPLOYEES

ISN'T it true that your pay-roll, for just one year, amounts to as much as the value of your works?

And isn't it true that you give a great deal of attention to your machinery and your raw material, and very little attention to making the most of your workers?

Do you study your worker's aptitudes?

Do you try to get each worker where he fits?

Do you know as much about your individual workers as you do about your individual machines?

Or do you leave the whole matter to the foremen, without giving them any instruction in the art of management?

Have you ever thought about this fact—**THAT IT IS POSSIBLE TO CHANGE YOUR PAY-ROLL FROM AN EXPENSE TO AN ASSET?**—*Efficiency Magazine.*

FIGURE AHEAD!

TO ACHIEVE success you have always been told you must have a mark—a definite goal in sight.

All right.

That's good stuff. But it's like a lot of other luke-warm maxims and proverbs.

It doesn't say enough.

For the measure of a man's success is his ability to reach and *pass* his goal—to do more than is expected of him—to achieve more than other folks consider "possible"—to outdo probability and put the kibosh on estimates.

And the measure of the success of a company is the collective power to do those things possessed by the men who compose the organization.

If an athlete sets out to make a new record for the broad jump—he doesn't figure on just getting an inch or two over the previous record.

He tries to get a foot over it. And gets over—that's the point.

If another wants to break the pole-vault record he doesn't try to get a foot over it. You bet he doesn't.

He tries to get two feet over it!

When you run to catch a moving train or car, you don't aim to grasp the brass handle or bar to haul yourself onto the platform.

Not if you're wise.

You grab the open space about six or ten inches ahead of it—and it falls into your hand. Then you're safe.

When a gunner shoots at a mark a long ways off, he doesn't aim straight at it.

No.

He aims over it—calculates a parabolic curve—and hits his mark, mayhap twenty miles away, because he knows that if he shoots directly at it he'll dump a lot of energy and a good shell in the unimportant middle distance.

Whatever you are doing now, whatever your salary or income, or whatever the record of your achievement, that constitutes only the exponent of your power. And who really knows what that power really is? Nobody so far has been able to determine the possibilities of human endeavor.

Aim to do more.

Say to yourself: "I've got this thing—this job—mastered, systematized, running smoothly. Now I want a bigger job, more responsibility." But don't lie about it—not even to yourself.

When you can say it truthfully, go out and tackle the right man and let him know the good news.

You'll get what you want.

Keep your ambitions ahead of you—it's a sorry man who catches up with them!—*Forbes Magazine*.

MISTAKES

WHEN a plumber makes a mistake, he charges time for it.

When a lawyer makes a mistake, it's just what he wanted.

When a carpenter makes a mistake, it's just what he expected, because the chances are ten to one he never learned his business.

When an electrician makes a mistake, he blames it on induction, because nobody knows what that is.

When a doctor makes a mistake, he buries it.

When a judge makes a mistake, it becomes the law of the land.

When a preacher makes a mistake, nobody knows the difference.

But a SALESMAN—he is different, he has to be careful, he cannot turn his mistakes into profit or blame them on a profession.

You've got to go some to be a SALESMAN.

OUR DULL EYES

NO HUMAN being can see very well, compared, for instance, with a bird.

I made an experiment yesterday morning in which I came out worst. I scraped away some dead leaves from a path in the garden; and I looked carefully to see what bird-food I could find. I only found one worm.

Then I moved away and a little robin flew up. In less than four minutes the robin found twenty-seven worms. Compared to it, I was less than 4 per cent efficient.—*Herbert Casson*.

MISSING

From our files—August, 1906, and August, 1914.

We will gladly pay for all or any of these copies. Notify Circulation Manager, The Business Philosopher, 916 North American Bldg., Chicago, Ill.

S. O. S. DEPARTMENT

THE S. O. S. DEPARTMENT is conducted by G. R. McDowell, our Secretary of Service. It is for the benefit of Q-Q-M-ers, and all members of the Business Science Society.

If a personal reply is desired to any letter, address correspondence to S. O. S. Department, Rm. 918, North American Bldg., Chicago, Illinois.

Dear Sir:

I have charge of the welfare work in our plant. We have adopted your Q. Q. M. Letter Series for our more ambitious employees. For some reason, a few of our men have begun to lose interest in their reading, although I am glad to say that the majority are keeping it up and getting much good out of it. What can I do to stimulate everybody's interest so that we can all finish together? No doubt your larger experience in conducting this work will enable you to make a helpful recommendation. Accept my thanks for the favor.—L. C. W.

L. C. W.:

Reading with a will to learn something useful is always more difficult than reading for amusement. Your Q. Q. M. members who have lost interest have had curiosity satisfied; and, finding that mental activity—will power and memory—must be put to work in order to acquire this particular knowledge and to apply it in their daily lives, they are not willing to pay the price of patient effort.

Men will often neglect their own interests while they are careful of the interests of others. These members may be men of this kind. If so, a strong appeal to their sense of solidarity, to what it will mean for the League as a whole to have them go through with the work, would be much more likely to bring about the desired result than any suggestions of benefit directly to themselves.

Mr. Secretary:

We have been having a discussion relative to the information given the mind by the special senses. Mr. "A" says that the senses never deceive us; that what we call a deception of the senses is the mind's erroneous interpretation of the information given by the special sense. He says, further, that the so-called education of the senses is really the education of the mind, and that the wonderful development of the sense of touch or the sense of taste as exhibited by some people is merely the training of the mind

to quickly and accurately perceive and judge.

Mr. "R" says that the senses do deceive us, and he gives as an example the fact that, when we look at two long parallel lines, such as the rails of a railroad or the sides of a long street, the lines appear to converge, and yet we know from experience that they do not converge but remain the same distance apart. This, he says, clearly proves that the sense of sight deceives us.

Mr. "R" seems to me to have the best of the argument. Which is right?

Mr. "A" is right. It is never the special sense that is at fault, but it is our mistaken interpretation of the sense perception. The mind makes a hasty or mistaken judgment with regard to the information given by the special sense.

When we look at two long parallel lines, they not only seem to converge—they actually do converge in the field of vision. There is no deception about it. If there were a deception on the part of the eye or an error of vision, this could be corrected by training the eye, which is the organ of vision; but you cannot, by any amount of training of the eye, cause parallel lines to appear to remain parallel, nor to diverge, nor do anything but converge, in the distance.

In Nature, that is, in the outer world, and in plane geometry, parallel lines do not converge, and this truth is learned by experience, but that they do converge in the field of vision is a law, a fact, and some interesting consequences flow from this law. It is by reason of this law that distant objects appear smaller than those nearby, and this enables us to judge of distance. If parallel lines did not converge in vision, but remained parallel, then nearby and distant objects would appear to be the same size; and, if the reverse of the law were true, and parallels diverged in vision, then distant objects would appear larger than nearby objects.

It is a law of vision that parallels converge. It is a truth of geometry that parallels never meet.



THE BUSINESS PHILOSOPHER AMONG HIS BOOKS

THIS Department endeavors to acknowledge all books received, but can review only such as promise to be of practical service or inspiration to Business Men and Business Women Who Think. For the convenience of readers, any book mentioned will be supplied by BOTH SIDES Bargain Book Department, 36 South State St., Chicago, Ill., upon receipt of price, plus postage, if any.

"WHAT OF THE CITY"

Every city dweller should read Walter D. Moody's new book, *What of the City?*

While primarily a story of Chicago, The Chicago Plan, and The Plan Commission, it is more than this. It is an inspiration. It is a lamp to one's understanding of what ought to be done in every city, what can be done, and how it can be done to make the city beautiful, convenient, sanitary.

Chicago, truly says the author, is the most dramatic production in municipal history. As the reader follows the story of Chicago from a little frontier settlement to the fifth city of the world in the short span of fourscore years, and reconstructs the author's pictures of the scenes and events which mark the city's phenomenal growth, he is filled with the wonder and power of it all, and his heart swells with pride in the thought that he, too, is a part of the intense life of this miracle of municipalities.

Chicago, the seething, the sedate, the gem of the Lakes, and the mart of the world, has become what it is by virtue of its location and the enterprise of its citizens. It is the spirit of individualism in strong men of broad vision, striving together as units for personal advancement, that in the aggregate has produced this wonder city. What it will be fifty years hence, no one can tell, but that depends largely upon what its children of today will do with its wonderful plan, and its Plan Commission.

Fifty-four per cent of the people of the United States are city dwellers. The tendency of population is still toward these centers of

industry and art, and not back to the land. Hence the problem of city-planning and city-building is vital.

Any city plan should provide for the health, convenience, recreation, and gratification of the aesthetic feelings of the citizens. These are matters of prime consideration. It is important that all of our cities should be prepared and in advance of the day of reconstruction or rebuilding which is sure to follow where no comprehensive plan has been adopted.

The day of haphazard and hit-or-miss methods is closed for Chicago, and it should be for all the other cities of America. Chicago has a plan. It is a good plan, a grand plan. It is moving steadily forward under the direction and stimulus of the efficient Plan Commission.

City-planning is as old as Babylon and Thebes. But, until recently, American cities have just been allowed to grow. The checker-board plan was considered sufficient, and size was the great desideratum. There has been no directing genius. Breathing spaces, freedom from dirt, noise and confusion, attractive surroundings, ease of traffic movement, and better means of healthful recreation, have not been heretofore given serious consideration in the majority of our American municipalities.

In any city plan, proper provision for aiding commerce and arranging arteries of transportation are fundamental. But the ideal must rise above mere industrial supremacy. The city must be visualized as the composite home for its residents, both of large and of small means, as well as for the stranger within its gate.

Mr. Moody not only tells us how to plan the city. He shows how the plan must be set on foot, promoted, and carried on. This part of the book should prove most valuable to cities without plans and to cities with plans that have heretofore borne little or no fruit. The story of the Chicago Plan Commission, which is interwoven with this story of Chicago's growth, is full of wisdom, admonition, and practical suggestions for the guidance of any American city which seeks to progressively realize the ideal. A. C. McClurg & Company, Chicago. Price, \$2.50.

FARES, PLEASE!

Training For the Electric Railway Business, by C. B. Fairchild, Jr., Published by Lippincotts. Price \$1.50.

We have all been straphangers on a drizzly day, desperately striving to protect our sensitive midriffs from somebody's pointed elbows as we swayed back and forth with the frequent lurches of a moving surface or elevated car. This trying ordeal has probably sated our thirst for further knowledge of the why and wherefores of the electric railway business.

But there is an interesting history back of so simple an enterprise as a street car. It is Mr. Fairchild's purpose to acquaint the reader with the business side of electric railways, from the administrative angle down to the technical details of repairing and overhauling cars. One who looks forward to this field as a vocation will find just the information he needs. The casual reader will find an answer to some of the questions that have puzzled him. Why, for instance, the car he sprinted to catch pulled out just as he arrived breathless and chagrined; why the uniformed potentate who collects his ticket is deaf to his pleas for more ventilation, etc.

There are in the United States about two thousand electric railway companies with a capitalization of something over five billion dollars. Every year the aggregate amount paid out for salaries and wages will approximate three hundred million dollars. Upwards of twelve billion passengers are carried annually upon the electric lines of the country.

The book is primarily intended to point out the opportunities which the field of electric transportation offers. Incidentally, the keen analysis which the author makes of the

various departments of this special field and the requirements of each department in the way of natural aptitudes and training will prove helpful.

UNLOCK THE DOOR

Keys to Success, by B. C. Forbes, The Forbes Publishing Co., New York. Price \$2.00.

B. C. Forbes, the author of this inspiring volume, has had a picturesque journalistic career. He went into newspaper work quite early and soon became a full fledged reporter. Setting his stakes for big game, and having a sensitive nose for financial and commercial news, he went gunning after the country's leading bankers and captains of industry. Mr. Forbes has interviewed more prominent commercial geniuses and knows intimately more big men in this country than any other newspaper or magazine writer, although he is still a comfortable lap this side of forty. His series of articles on "Men who are Making America," published in *Leslie's*, attracted wide attention.

Keys to Success is a compilation of clever and substantial aphorisms along with some homely platitudes gleaned from the author's extensive reportorial experience. It represents a digested summary of the qualities possessed by the successful men who at one time or another have, through his pen, told the story of their struggles to arrive. As Mr. Forbes explains in the introduction, the book has a multiple authorship. In reality it is the work of more than a hundred nationally known men of varying occupational interests.

BOOKS ACKNOWLEDGED

What of the City? by Walter D. Moody, A. C. McClurg & Co. (\$2.50.)

The Great Change, by Charles W. Wood, Boni & Liveright. (\$1.50 net.)

The Training of a Salesman, by William Maxwell, J. B. Lippincott Co. (\$1.50 net.)

Creative Impulse in Industry, by Helen Marot, E. P. Dutton & Co. (\$1.50 net.)

The World War and Its Consequences, by William H. Hobbs, G. P. Putnam's Sons. (\$2.50 net.)

Uncle Sam's Boys With Pershing, by H. Irving Hancock, Henry Altamus Co. (\$0.50.)

Advertising and Selling Practice, by J. B. Opdycke, A. W. Shaw Co. (\$2.00 net.)

FUNNYGRAPHS

He Knew

The North American Indians were being discussed in a rural school, when the teacher asked if any one could tell her what the leader of a tribe was generally called.

"Chief," answered a bright little girl at the head of the class.

"Correct," answered the teacher.

"Now can any of you tell me what the women were called?"

There was silence for a minute or two, and then a small boy's hand was held up.

"Well, Andrew?" asked the teacher.

"Mischief!" the boy cried.

The visitor was being shown about by the head of the up-to-date business house.

"Who is that dapper youth at the glass-topped desk?" he asked.

"That is the superintendent of the card-index system. He keeps an index showing where the index cases are."

"Who is the young man with the gray gaiters and the efficient ears?"

"He keeps an index showing the length of time it takes to index the indexes."

"Who is the girl with the golden hair?"

"She decides under what index an index to the index of the filing cabinets shall be placed."

"And who is the gray-haired man at the disordered desk in the corner?"

"Oh, that's Old Jiggs. He doesn't fit in very well with the rest of the office, but I have to keep him around. He's the only employee who can find important papers when I want them in a hurry."

He Would Prefer It Stayed

Suitor—"Sir, I ask for your daughter Imogen's hand."

Her Father—"Certainly, my boy, certainly—take the one that's always in my pocket!"—*The Passing Show*.

Three small clothiers' shops, owned by an Englishman, a Scotchman, and an Irishman, stood in a line together by the market.

The Englishman decorated his windows with a large bill—"Great Sale of Fire Salvage Stock."

The Scotchman put out a counter placard—"Great Sale of Bankruptcy Stock."

Pat wondered what he could do, as fire and

bankruptcy had been annexed by his rivals. After much thought he put up a sign over his doorway inscribed "Main Entrance."

Floating Stock

Smithson—"Do you know that Noah was the greatest financier that ever lived?"

Dibbs—"How do you make that out?"

Smithson—"Well, he was able to float a company when the whole world was in liquidation."—*London Tit-Bits*.

Read This to Him

Mrs. A.—"Does your husband consider you a necessity or a luxury?"

Mrs. B.—"It depends, my dear, on whether I am cooking his dinner or asking for a new dress."—*Boston Transcript*.

An old lady, well known for her philanthropy, used to take a great interest in various asylums. During a visit to one a certain old man roused her special compassion.

"How long have you been here?" she asked him.

"Twelve years," was the reply.

After asking him a few more questions she passed on.

Turning to her guide, she noticed a smile on his face. On asking him the reason she heard to her consternation that the old man was no less than the medical superintendent. In great agitation she rushed back to make her apologies.

"I am so sorry, doctor," she said; "this has taught me a lesson. I'll never judge by appearances again."

He Found Out

A man down in Missouri put his hand in a mule's mouth to see how many teeth the mule had. The mule closed his mouth to see how many fingers the man had, and the curiosity of both man and mule was satisfied. We like to see everybody pleased.—Ex.

A policeman, whose evidence was being taken on commission, deposed:

"The prisoner sat upon me, calling me an ass, a scarecrow, a ragamuffin, and an idiot," and, this being the conclusion of his depositions, his signature was preceded by the formal ending: "All of which I swear is true."

How to Get What You Want

A Remarkable System of Personal Efficiency

Taught by Dr. Orison Swett Marden, the world's greatest inspirational writer, who has helped thousands of discouraged men and women to brilliant success

NO MATTER what you want—whether it be wealth, power, position, fame, health, friendship, or any kind of material success—it is no longer necessary for you to grope for it blindly, uncertainly, wasting your energy and brain power in an unequal struggle against circumstance and environment.

There is a sure and certain way of reaching your goal, of attaining your desires, of realizing your ambitions. There has been worked out for your guidance, a definite plan of action which if followed intelligently will put you on the road to assured success. So clear, so simple, so explicit are the instructions that anyone can grasp their meaning quickly and put them into practice. A single hour devoted to their study may change the course of your whole life. Many a man who had thought himself possessed of only moderate ability—yes, many a self-confessed failure—has suddenly found himself a new man mentally and spiritually, with a wonderful new power of accomplishment, new courage, new ambition and new opportunity for success, simply by following the suggestions given him by Dr. Orison Swett Marden.

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There is nothing mysterious or difficult about Dr. Marden's teachings. They are clear, direct, personal. You will recognize their truth and their value to you as soon

as you read them. And that they may have wide distribution throughout the world they have been put into a book called "HOW TO GET WHAT YOU WANT," so that they are within easy reach of everyone who reads this announcement. And then there is **THE NEW SUCCESS—MARDEN'S MAGAZINE**, which every ambitious man and woman should read in connection with the book, as it is brim-full of the success idea and carries Dr. Marden's inspiring message to thousands every month. By special arrangement both the book and an eight months' subscription to the magazine can now be secured for only \$2. Nor is it necessary that you risk a single penny to secure them, as Dr. Marden has stipulated that his book and magazine shall be sent on five days' free examination to every reader of *The Business Philosopher* who asks for them.

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Business Philosopher, May, '19.

54 Down and Out—Dependent

36 Are Dead and Buried

5 Are Working Hard for a Living

(4 Have a Small Accumulation)

1 Is Rich

Will You Be Among the 5% Who Succeed?

The above statistics are the result of taking *100 young men* each 25 years of age and following the history of their lives for 40 years. At 65 they line up as above.

Why Do 95% Fail Economically? Why Do Only 5% Succeed?

Because at least 95% of the people of the world are unconscious violators of the natural laws of LIFE—GROWTH—DEVELOPMENT.

No one can break the natural laws of success any more than he can break the law of gravity. But the violation of natural law will in time break him who fails to comply with it.

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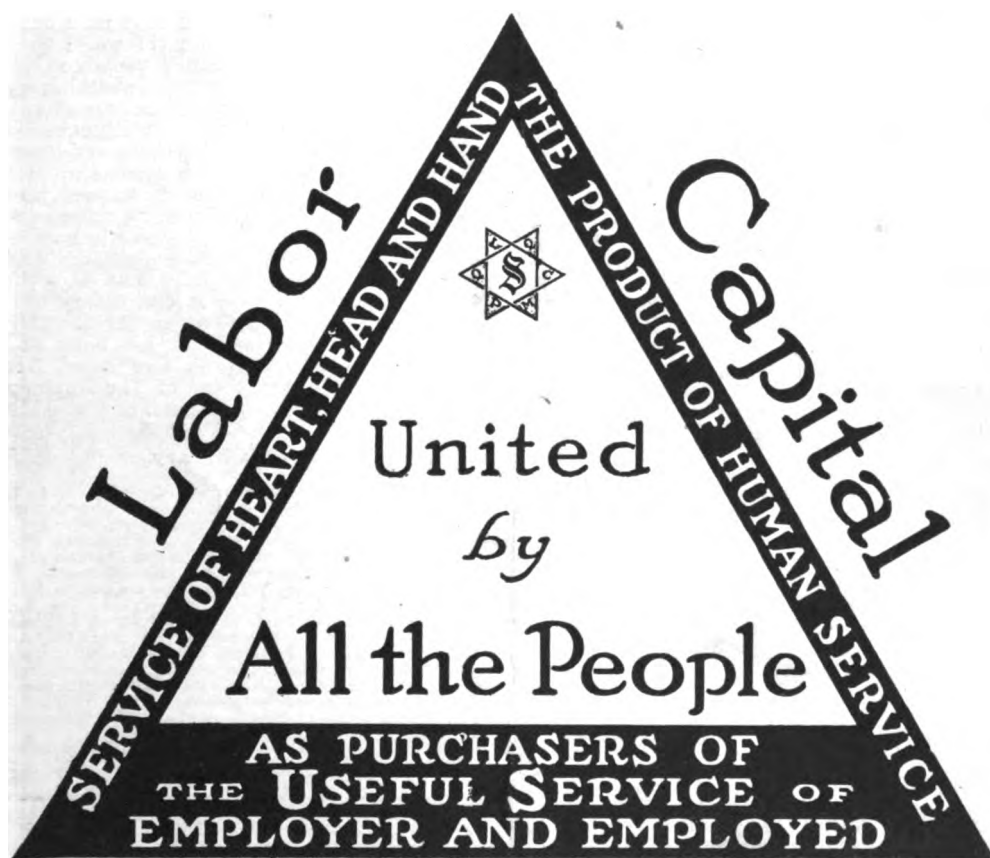


The **BUSINESS PHILOSOPHER**

and **BOTH SIDES**

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JULY, 1919

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The Business Philosopher

and BOTH SIDES

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Only that which tends to increase the "Area" or A+R+E+A of the reader—that is, his Ability, Reliability, Endurance and Action—will appear in this magazine. The BUSINESS PHILOSOPHER and Both Sides is published monthly by The Sheldon School. Official organ of the International Business Science Society and of the Q. Q. M. Quota League. Subscription price, \$2.00 a year in the United States or its possessions, \$2.12 in Canada, and \$2.25 in foreign countries. Copyrighted by A. F. Sheldon.

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JULY

The seventh month of the year has thirty-one days. The month of Julius. The name was given by Caesar himself when he reformed the calendar. Now the sun enters the constellation of Leo, and all the founts of the earth run clear. Independence Day, July 4th.



COMMERCE AND PEACE

President Wilson
to the Citizens of Turin, Italy



PERHAPS you gentlemen think of the members of your Government and the members of other Governments who are going to confer in the city of Paris as the real makers of war and peace; but we are not. You are the makers of war and of peace. The pulse of the modern world beats on the farms, in the mines and factories.

The plans of the modern world are made in the counting house. The men who do the business of the world now shape the destinies of the world, and peace or war is now in a large measure in the hands of those who conduct the commerce of the world. That is one reason why unless we establish friendships, unless we establish sympathies, we clog all the processes of modern life.

I have several times said that you cannot trade with a man who does not trust you, and you will not trade with a man whom you do not trust. Trust is the very vital life and breath of business, and suspicion and unjust rivalries stand in the way of trade and of industry.



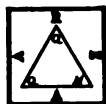
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ON THE FRONT PORCH

Where We Talk Things Over

DID you ever spell the word Lived backward?

Try it, spell it out—write it down. There it stands looking you right straight in the eye—D-E-V-I-L.

The nation, company or individual which *lives its life backward* long enough to give natural law a chance to operate will "go to the devil."

Spell the word Live backward and it spells Evil and that is what the word Devil means. It is what the Devil is. It is evil in activity.

All that anyone has to do to convert evil into devil is to tack a "d", onto the front of it, and D stands for "do." It also stands for Death.

"Do" means *action*, and "doing evil" is simply vitalizing evil, thus giving it being, symbolized by the word Devil. And to "do evil" is to open wide the portals of Death—Destruction.

"The wages of sin (evil) is death." This statement expresses a literal scientific statement of truth.

Wages mean pay. The pay that Nations and Corporations and individuals get for "doing evil" is death.

It means financial death as well as spiritual, intellectual and physical death.

Carried far enough, persisted in, "doing evil" means absolute extinction of any given individual, or any given aggregation of individuals, whether that aggregation is an industrial or commercial company, or a nation.

But what is meant by the term "living life backward?"

To live backward is to try to reverse the basic law of life. I refer to the law of service.

To live backward is to try to *get* without first *giving*. It is trying to get reward instead of trying to give service.

That is the reason why the vast majority of people "go to the devil," financially and every other way. That is why the vast majority are either dead or dead broke at the age of sixty-five.

That's the reason why they fail to get that which they want.

It is because they are striving for effects instead of taking care of causes.

This is a mistake. A big mistake. It is why the vast majority miscarry in accomplishing that which they want, which is taking, and mistakes are errors and errors are evil—sin—and the penalty of sin is death.

* * * *

Did you ever spell the word God backward? Try it. Write it down.

D-O-G—and there you have it.

The reason why so many of us go to the dogs, is because by the deeds we do and the words we speak, we spell God backward in the schoolroom of life. Thus we back away from God, and get stuck in the mire of materialism.

We turn our backs on God, by doing evil. Add another letter "o" to the word God

and it spells Good, and that is about as near as anyone can come to defining God.

God is Good.

The devil is evil.

These are the two conflicting forces in the universe.

The God, or good forces are constructive. All evil forces are destructive.

Evil words and evil deeds are boomerangs that fly back and hit the one who throws them.

Constructive words and deeds are seeds planted in the soil of the mind of those you meet. They grow and bear fruit which the planter reaps.

The way to be scientifically selfish is to serve.

The way to get is to give.

Get busy giving and you will soon be busy getting.

If you sow properly, and cultivate right you will soon have to hump yourself to harvest the good things of life.

And, verily as ye sow so shall ye reap.

* * * *

Again, and by way of review and lest we forget, let us look Life's Ledger over once more.

Here it is:

D. O. R.

D stands for Duty.

O stands for Obligation.

R stands for Responsibility.

These three are on the debit side of the big book of life.

Every day of your life is a page in the ledger.

These (Duties, Obligations and Responsibilities) are the three things that Nature charges up to us and don't forget the fact that she is a good collector.

You must pay some time.

"Eventually, why not now?"

Don't kid yourself into thinking that this is the end of the trip.

"Eventually" may mean after that selfish soul of yours, or mine has left the body, but pay you must and will. Don't forget the fact that just as your clothes are not your body, so your body is not You.

You must pay, the *real* You, I mean.

Eventually, in the Bank of life, somewhere, somehow you will pay every natural Duty, Obligation and Responsibility.

Now is the best time to pay. Pay as you go along.

By paying, I don't mean your financial debts alone. They are merely material. Pay them as soon as you possibly can, if you have any financial debts, but by the term "paying" I mean much more than that. I mean that we must all pay our spiritual, intellectual and physical debts. In other words fulfill our spiritual, intellectual and physical obligations.

"Paying" means to do your duty, fulfill your obligations and meet your responsibilities.

D. O. R. means simply to DO Right. That is what it means.

And, by the way, how easy it is to feel sorry for yourself and fool yourself into making yourself believe you are doing right, or at least not doing anything really wrong even though what you do may be a direct violation of some natural D. O. or R.

The road to mental hell is violation of D. O. R.'s and the road to heaven is the fulfillment of them.

Hell and heaven are nothing but states of mind, both here and hereafter.

We are all manufacturers of heavens and hells as we go along.

Think it over.

Are you in hell? Then consciously or unconsciously you have not "paid." Good intentions alone won't do. Hell is literally paved with that kind of stuff.

Fulfillment, not intention, is the kind of concrete with which to pave heaven—(happiness). There is no substitute—concrete deeds, specific things done—the doing of which fulfills your natural D. O. R.'s. That's the only coin with which you can buy happiness.

That is the only way to *secure* those three things over there on the Credit side of your Ledger of Life.

And what are they?

R stands for Rights.

P stands for Privileges.

P stands for Prerogatives.

They are yours, *provided* you "pay" for them, but they don't exist; there is no such thing; they are not even placed to your credit on the book of Life, except as you enable Nature to place them there through the fulfillment of your D. O. R.'s.

They are *effects*, and effects do not come

into existence except through causes.

Whoever first said, "The world owes me a living," did a lot of damage. It is a lie. The world does not owe you or me any such thing. I owe the world a living, a life of usefulness, a life of service. So do you, and so does everybody.

That, the giving to the world of a life of service, comes first.

Then, and then only, and in proportion as I pay that debt which I naturally owe the world, do I place the world under obligation to furnish me with R. P. P.'s.

Go to a store and pay for goods and you are entitled to demand delivery, but not until then.

Many people are going to the "store of life," and wanting to get R. P. P.'s without paying for them through the fulfillment of D. O. R.'s.

If you come in that class cut it out, old man.

You may temporarily cheat a human being, easy-mark storekeeper but you can't cheat the Keeper of the Storehouse of Natural Law. That particular Storekeeper is Omniscient, Omnipotent and Omnipresent. He is on the watch and on the job everywhere and all the time.

It doesn't take a very smart man to *procure* R. P. P.'s by means of selfishness and dishonesty and even force. The organized gangs of holdups, regular professional thieves and robbers are doing quite well, financially, thank you, right now in Chicago, at least to all appearances.

But, there is a big difference between *procuring* R. P. P.'s and *securing* them—making their possession secure. Things procured through selfishness will be taken away from the procurer.

Why? Because they do not belong to him. They are not his. He has not paid for them.

Why? Because he has not fulfilled his D. O. R.'s.

Before you say that this is a fine theory but it doesn't prove out in life; before you say that the many selfish people have died rich and kept their possessions intact all their selfish lives, remember that "The sins of the fathers are visited upon the children to the third and fourth generation."

Great material fortunes procured through selfishness will be dissipated.

And then again if heaven and hell are but

states of consciousness (and that is what they are), and if there is a future life (and there is), the *selfish*, who *procured* while here, many alleged R. P. P.'s are finding out right now, that they failed to *secure* the R. P. P.'s, the sum of which make happiness.

Yes, son, you will get "hell" sooner or later unless you pay cash for your R. P. P.'s as you go along.

We live one life on two planes. So-called death isn't death at all. It is simply birth from the physical plane to the spiritual plane. It is the passing out of the seeming into the real, out of the temporary into the permanent state.

Are you an employer?

If so, are you fulfilling all your natural D. O. R.'s to your employees?

Are you an employee?

If so, are you fulfilling all of your natural D. O. R.'s to your employer?

You are a citizen; are you fulfilling all of your natural D. O. R.'s to the State?

Think it over.

MAKE PROSPERITY

EVERY time a little fog gathers about general conditions, the mediocre business man sits down to wonder and wait. He is like the man who stops walking because he cannot see the road a full two miles ahead.

The successful business man, facing a doubtful situation in general conditions, sees in it all the more reason to hustle. He pushes all the harder for business and, usually, gets all he can handle—and more—while his hesitating competitors are deploring the slowness of things.

A doubtful period is the wrong one in which to hesitate. When in doubt, *boost—push—hustle!* Dig up all those odds and ends of business you once considered too small to bother with. Keep up your stock as well as your good spirits. Look prosperous, and pretty soon your neighbors will begin to think you are prosperous. And, when they see that you are kept busy while your competitors are stagnating, they will naturally conclude that you are the best man in your line to do business with—and, before long, you will really *be* prosperous! If conditions don't suit you, *change them! Make prosperity!*—*Dupont Magazine.*

COMMISSIONS TO CUSTOMERS

MR. J. F. HOUCK of the *Memphis Chapter of the Business Science Society* has voiced in the following article a sound ethical principle and a wholesome commercial policy. His view that satisfaction, which is the cement of confidence, results from the Quality, Quantity and Mode of Service, and not from gifts nor commissions paid the customers, will meet with the approval of every Sheldon student.

—[Editor.]

MY EXPERIENCE would indicate that aside from price cutting the payment of commissions to parties outside one's business organization is the most harmful of all business practices. It is therefore with considerable regret that I have noticed in the different trade papers, lately, suggestions which are equivalent to an endorsement of this practice. In the article, "Capitalizing Customers' Friendship as an Aid to Securing Future Business," appearing in the *Talking Machine Journal* of April 15, it is suggested that the dealer give his customers a couple of records in return for the names of machine prospects to whom sales have been made.

The Rotarian motto, "He Profits Most Who Serves Best," is really a principle which applies to every phase of life—just as surely as effect follows cause and reaction follows action, reward follows service.

If the dealer serves his customers because it is the right thing for him to do and because he is really interested in them the law of service ordains that he shall thereby profit by securing their friendship and influence. This is his just reward, or to put it another way, he has by the service rendered bought and paid for his customers' friendship and influence, then why pay for it a second time?

Would the customer give his friend's name or use his influence to secure the business for the dealer if the service rendered him had not been satisfactory? No! and further, the offering of a commission would be considered an insult.

The customer in giving a friend's name or using his influence in the dealer's behalf is prompted by a desire to have his friend profit by the service which has proven so satisfactory to him and not by any special interest in the dealer. No reward is deserved and

none is expected and when offered it belittle the customer's friendship and creates an impression which is sure to undermine the feeling of confidence without which there can be no satisfactory business relations or friendship.

Much ado about the occasional giving of two or three records! The trouble is it will not stop there, as the average salesman follows the line of least resistance. Before long the dealer's entire sales force will be making this offer promiscuously, another dealer takes it up and offers six or eight records, another twelve or probably cash with the result that sooner or later the entire trade will be demoralized.

The practice of paying commissions to outsiders belongs to the dark days of the past when subterfuge and chicanery were general practices in trading; but, in these modern days of enlightenment, the public knows that no merchant can afford to pay commissions to outsiders without including it in the price of his goods; hence any trade doing so is looked upon with suspicion and distrust.

SEEDLINGS

JUST how would you say that, if you had to tell it to his face?

The world needs more men who have opinions—not mere symptoms.

Money will buy practically everything, except a few details like health, happiness, and self-respect.

A man may "get by" with a few shady deals, but he is liable to find that he can't "come back."

When a man is prosperous, he attributes his success to his own ability; when he hits the bumps, he says it is his hard luck.

You never really know a man until you have sold him something and collected for it.

The theorist usually suffers the handicap of being obliged to work under the man who has to dig up the pay roll once every week or so.

Do you know any man whose position is so secure that he can afford to lose the respect of another?

Ability is all right for a spring, but you need reliability for the business Marathon.

—Laidlaw-Léeds, Optimist, New Zealand.

EFFICIENCY METHODS APPLIED TO SELLING

By W. L. McNERNEY

During an address to the salesmen and managers at the opening of a sales conference the Chief remarked that, in his opinion, Salesmanship was composed of ninety-five per cent hard work and five per cent horse sense.

It should be understood that this executive possesses, among all the other qualities and faculties that make for the successful handling of his work, that which inspires men to do their utmost to attain the results asked for. Loved and respected by his men, his opinions and advice come to them as authority than which there is none better.

All of which brings us to a better understanding of that which is to follow, and brings further proof that the big men of every age have often placed before the world, in parables, the great and fundamental truths that have guided them.

After the conference a salesman, new in the organization but highly successful, asked the manager under whom he worked how it was possible to square the manager's ideas regarding the importance of study, physical exercise and personal habits as important factors in successful selling, against the Chief's opinion that Salesmanship is composed of ninety-five per cent hard work and five per cent horse sense.

Quick as a flash came the answer—"What the Chief said today was in the nature of a parable since that part of his statement having to do with the percentage of hard work did not have to do with the routine of calls and selling talks alone, but comprehended as well that which is hardest in salesmanship and in life, viz., the self-discipline that makes for positive habits to the end of developing the "man" in Salesmanship so that he may have ability (knowledge) and the confidence it inspires, energy and perseverance, the products of harmonious health, and power, which is the result of positive personal habits."

Further discussion brought forth the new Salesman's admission that one of the hardest problems that he had to face in his daily work was some means of regulating himself so as to avoid an "in and out" performance. He was working his level best along those lines and if that was what was meant by

self-discipline, he could understand that it was within the Chief's meaning. However, he went on to state that when he was "right" there was no salesman whom he had ever observed that could do a harder day's work, and that after such a day he was too tired to study, and certainly had had all the physical exercise that any man needed. The thing that worried him was the occasional day when he could not seem to perform up to his best, and it was evident that he feared the "off" days because their recurrence was becoming more frequent.

It was easy enough to convince the salesman that what he needed was some means that would act as a yard stick for him to measure his daily performance; that the measure should be visual, a thing of facts and figures, and that it must have as an essential part; a set of standards that would hold him to a regular daily performance and operate to increase his value to the corporation and himself.

To meet this salesman's need the chart which follows was designed:

WORK CHART

Date	Hrs.	Calls	Selling Talks	Sales	Amt.	Cor. Rep'ts Rec'd's	Study	Exercise
1- 5	.....	.....	.....	.....	.....	.....	.....	.....
1- 6	.....	.....	.....	.....	.....	.....	.....	.....
1- 7	.....	.....	.....	.....	.....	.....	.....	.....
1- 8	.....	.....	.....	.....	.....	.....	.....	.....
1- 9	.....	.....	.....	.....	.....	.....	.....	.....
1-10	.....	.....	.....	.....	.....	.....	.....	.....
Total..								
Stand. Day's Work..	8	10	7	5	\$750	1 hr.	1 hr.	1-2 hr

The set of standards which is an essential art of this chart was arrived at through a study of the past performance of a successful salesman and was to be known as "A Standard Day's Work."

The skeptical salesman expressed the belief that he could attain the standard set for each day, but was not "sold" on the necessity for including in the chart the items of Study and Physical Exercise. However, he was asked to accept those two factors on faith until the balance of the chart could be explained to

him, and if he were then convinced that it was a simple, sure and reliable means of increasing his value, he would then listen with an open mind to reasons why the Study and Physical Exercise requirements were necessary in the chart.

The chart covered the six working days of the week and the salesman was required to note each day the date, number of calls made, the total number of sales, the total amount of the sales, and the actual time spent on correspondence, reports and records. He was then asked to study carefully the previous day's work as shown on his record, before starting out the next morning and to compare the actual results he had secured with the standards set up. It was explained further that if he made the standard number of calls, but did not make the standard number of selling talks, it was fair to assume that something was wrong with his approach; if he made the standard number of selling talks and did not make the standard number of sales, then something was wrong with his selling talk; if the total amount of his sales did not come up to the standard total, he could rest assured that his orders were not properly balanced; and if he did not spend the required time on correspondence, reports and records, he could be certain that he was neglecting an essential part of his work, and so cutting down his value to his employers.

The unflinching dependability of the chart in showing up a salesman's weakness, and to correct it or show its need for correction before it had hurt his sales record, made a real impression on the salesman and he was ready, when given the opportunity, to ask a lot of questions, the first of which had to do with improving his approach and selling talk. He really sold himself the need for study in trying to arrive at the answer to his first question, and it was then easy to show him that in order to attain the standard set, keeping himself physically fit was not only essential, but absolutely necessary; therefore, its right to a part of his time daily, since physical fitness is a result and not an accident; that the days when he was not "right" were really the days when he was not physically fit.

The salesman was instructed to make his own charts for each week on three by five-inch sheets of blank paper made to fit the regular three by five-inch loose-leaf note

book which he carried, and to keep all the charts so that he would have a permanent record of his development and progress and could, in time, set up a new and slightly more difficult Standard Day's Work.

As a clinching argument a hypothetical case was set up wherein a number of salesmen were required to report in person to the salesmanager every morning, and there, in the presence of the salesmanager and his fellow salesmen, each scored his previous day's work on a large wall chart similar to the one under discussion. Further, that one salesman was neglecting his work but desired to hang on to his position. The question was then put—Could the negligent and dishonest salesman score his efforts on the chart, and do it in a manner so as to deceive the salesmanager or any of his fellow salesmen? After several attempts to score the chart in a manner likely to deceive, the new salesman learned that it could not be done.

The chart puts efficiency into the salesman's daily performance because it serves, both as a means and an incentive, to organize his work each day. Wasted time and lost motion are cut out. The evidence of progress is always before him, and the game of self-improvement gets into his blood. He may back-slide in his scoring for long or short periods, but once familiar with the chart's value, he will return to using it and eventually it will become the monitor that guides him to success.

Employment Tests

Here are ten tests to apply to any new worker who asks for a position:—

- (1) *Willingness to Work.*
- (2) *Knowledge of Work.*
- (3) *Quickness.*
- (4) *Loyalty.*
- (5) *Initiative.*
- (6) *Courtesy.*
- (7) *Sobriety.*
- (8) *Ambition.*
- (9) *Ability to Serve.*
- (10) *Steadiness.*

—*Efficiency Magazine.*

THE SATISFIED MAN

By ORISON SWETT MARDEN

F. W. ROBERTSON has said, "Whoever is satisfied with what he does, has reached his culminating point—he will progress no more. Man's destiny is to be not dissatisfied, but forever unsatisfied.

One of the saddest things in life is to see men and women who started out with high hopes and with proud ambitions settle down in mediocre positions, half satisfied just merely to get a living, to plod along indifferently. What tragedy there is in getting into a state where one is indifferent to the larger, better things of life!

When you are satisfied with the life you are living, with the work you are doing, with the thoughts you are thinking, with the dreams you are dreaming, satisfied with the character you are building, with your ideals, you may be sure that you are already beginning to deteriorate.

There is little hope for those who feel satisfied with themselves, who do not know "the noble discontent that stirs the acorn to become an oak." Man's ambition to improve something somewhere every day, to get a little further on and a little higher up than he was the day before, an insatiable passion for bettering things all along the line, is the secret of human progress.

Do you realize, my young friend, that if the motive were big enough, if you had a very unusual incentive, you could materially improve upon what you now are satisfied to consider your best endeavor? As an employee you may think you are doing your level best and are conscientious, loyal, true and industrious; and yet if a great prize should be offered you if you could bring your work up to a certain standard for the next sixty days, you would not rest until you had succeeded in very greatly improving what you now think is your best work.

Don't you think, you who pride yourself that it would be impossible to better what you are now doing, that if your name were over the door as proprietor instead of the name of the establishment you work for you could jack yourself up about fifty per cent; that you would find some way of doing it? Don't you think you would be a little more

ambitious, make a little better use of your time, that you would try to call out a little more ingenuity and effectiveness, a little more resourcefulness? Do you think you would jog along in the same half-hearted manner, thinking more of your salary than of your opportunity to absorb the secrets of your employer's success? Do you think you would stand by without protest and see the merchandise injured, or wasted, when you could stop it; or that you would be so careless or make so many blunders yourself? Don't you think the prize to be gained would make you take a little more interest in things than you do now; make you a little more alert, more eager for the success of the business?

It is a deplorable sight to see so many young men and young women who are apparently so satisfied with themselves, with what they are doing, that they have no great yearning, no insatiable longing for something higher and better.

There are multitudes of capable employees who are satisfied to plod along in mediocrity instead of rising to the heights where their ability would naturally carry them. I have a friend who has a much superior brain to the man he is working for and yet for a great many years he has been on an ordinary salary. He has never married. He takes life in an easy-going way and whenever I have tried to encourage him to go into business for himself, to show him how much superior he is to the man he is working for he always says, "Why should I exert myself more or take on greater business responsibilities? I have nobody but myself to consider. I like to have a good time and don't want to have the worry, the care and anxiety of running a business of my own, although I know perfectly well I could do it if I wanted to."

Of course, the higher up in the world a man gets the greater his responsibility, but think of the satisfaction which comes from the consciousness that he has made the most of his talents, that he has not buried any of them in a napkin, the satisfaction which comes from the feeling that he has made good, that he has delivered his message to the world and delivered it like a man, that

he has fulfilled his mission, that he has made the most possible of the material and the opportunities given him. The feeling that he has no regrets, that he has done his level best more than compensates for any additional effort and greater responsibility.

We tend to become like our aspirations. If we constantly aspire and strive for something better and higher and nobler, we can not help broadening, improving. The ambition that is dominant in the mind tends to work itself out in the life. If this ambition is sordid and low and animal, we shall develop these qualities, for our lives follow our ideals.

Ex-Speaker Cannon says he does not believe in the millenium. He does not take any stock in state or condition which would take the spring out of motive. In other words, he thinks that satisfied ambition would be fatal to all progress.

Civilization has made its greatest advancement under the stress of necessity, under the leadership of a great ambition to satisfy the heart's yearnings for better things. We do our best work while we are trying desperately to match our dreams with their reality.

The struggle of man to rise a little higher, to get into a little more comfortable position, to secure a little better education, a little better home, to gain a little more culture and refinement, to possess that power which comes from being in a position of broader and wider influence through the acquirement of property, is what has developed the character and the stamina of our highest types of manhood today. This upward life-trend gives others confidence in us.

When we have attained a little success, when we have gained a little public applause how many of us think we can relax our efforts and before we realize it our ambition has disappeared, our energy evaporated. A sort of lethargy comes over us and lulls us into inaction.

First successes, and especially early successes, to many act like an opiate. They are overcome with inertia which only an unsatisfied and determined ambition can overcome. It takes more grit and a stronger will to force ourselves to do our level best after we have demonstrated without doubt that we have the ability to do what we undertake, than it does to achieve the actual first success itself.

One of the greatest enemies to ambition is personal inertia, and it is one of the hardest

things to overcome. The temptation to slide along the line of the least resistance, to get into a comfortable position and take one's ease, is so strong that many allow it to master them. The ambition is not persistent enough or strenuous enough to shame them out of their inertia, or prod them on to greater things. Mediocrity is often a premium upon laziness.

"He who would climb the heights sublime,
Or breathe the pure air of life,
Must not expect to rest in ease,
But brace himself for toil or strife."

One of the most discouraging problems in the world is that of trying to help the ambitionless, the half-satisfied, those who have not discontent enough in their natures to push them on, initiative enough to begin things, and persistency enough to keep going.

If a young man is apparently satisfied to drift along in a humdrum way, half content with his accomplishments, undisturbed by the fact that he has used but a very small part of himself, a very small percentage of his real ability, that his energies are running to waste in all sorts of ways, you cannot do much with him. If he lacks ambition, life, energy and vigor—is willing to slide along the line of the least resistance and exerts himself as little as possible, there is nothing upon which to build. Even those foundations which he had at the start are slowly crumbling to uselessness.

It is the young man who is not satisfied with what he does, and who is determined to better it every day, who struggles to express the ideal, to make the possible in him a reality, that wins.

Activity is the law of growth; effort the only means of improvement. Wherever men have obeyed their lower nature and ceased to struggle to better their condition, they have deteriorated physically, mentally and morally; while, just in proportion as they have striven honestly and insistently to improve their situation, they have developed a larger and nobler human type.

When a man who is said to be the highest salaried official in the United States was asked to give the secret of his success, he replied, "I haven't succeeded. No real man ever succeeds. There is always a larger goal ahead."

It is the small man who succeeds in his own estimation. Really great men never

reach their goal, because they are constantly pushing their horizon out further and further, getting a broader vision, a larger outlook and their ambitions grow with their achievement.

If you are getting a fair salary in a mediocre position there is danger of hypnotizing yourself into the belief that there is no need to exert yourself very much to get up higher. There is danger of limiting your ambition so that you will be half content to remain a perpetual clerk when you have the ability to do much better.

This satisfaction with the lesser when the greater is possible often comes from relatives or friends telling you that you are doing well, and that you had better let well enough alone. These advisers say: "Don't take chances with a certainty. It is true you are not getting a very big salary, but it is a sure thing, and if you give it up with the hope of something better you may do worse." Don't let any one or any conditions persuade you that you haven't the ability to match your longings. Wrapped up in every human being there are energies which, if unfolded, concentrated, and given proper attention will develop his highest ideal.

Our longings are creative principles, prophecies, indicative of potencies equal to the task of actual achievement. These latent potencies are not given to mock us. There are no sealed orders wrapped within the brain without the accompanying ability to execute them.

When you once get a glimpse of yourself as you were intended by your Maker to be, with all your latent possibilities developed into realities; when you once see yourself as the superb man it is possible for you to be, nothing and no one but yourself can prevent you from attaining your highest ambition.

It is only the man who has stopped growing that feels satisfied with his achievements. The growing man feels a great lack of wholeness, of completeness. Everything in him seems to be unfinished because it is growing. The expanding man is always dissatisfied with his accomplishment, is always reaching out for something larger, fuller, completer.

The reason there is so much room at the top is because there are so few masters.

—A. F. S.

PLANNING

PLANNING has to do with the *brain work* of business. It extends to every department of an industry and has so existed from the very beginning of economic life.

It is of especial importance in the detection and avoidance of leaks. There are certain typical and very common inefficiencies which can be overcome wholly or in part by a proper system of planning. These may be classified as follows:

Leaks Eliminated by Planning

1. Delays and idle-equipment hours.
 - (a) Waiting for work.
 - (b) Waiting for material.
 - (c) Waiting for instructions.
 - (d) Breakdowns.
 - (e) Congestion in certain quarters.
 - (f) Poor dispatching.
2. Machine inefficiency.
 - (a) Wrong speeds and feeds.
 - (b) Ill-adapted machines or tools.
 - (c) Idle machines.
 - (d) Poorly sharpened or tempered tools.
3. Material inefficiency.
 - (a) Materials not standardized.
 - (b) Over supply of materials.
 - (c) Under supply of materials.
 - (d) Delayed shipments.
 - (e) Wrong specifications.
 - (f) Rejections.
4. Labor inefficiency.
 - (a) Lack of proper instructions.
 - (b) Doing work ill-adapted to the man.
 - (c) Poor physical conditions of light.
 - (d) Soldiering.
 - (e) Lost motions.

—*Personal Efficiency.*

A PRACTICAL ACCOUNTANT

IS YOUR accountant practical or theoretical? Is he anxious that the company should make a profit; or is he only anxious to balance his books?

Does he know that the first object of a business is to sell goods at a profit? Does he know that the main purpose of accounting is to help both the selling and manufacturing departments of the company by recording all that has actually been accomplished?

Does he know that he must make his accounting system fit your business instead of making your business fit his system?

THE PI

By DERI

What is your problem; what is mine? What is the problem of all problems of all human kind?

We think we each have many problems, but that is not true—it is a false belief which renders life complex because we make it so. Your one big problem, brother, sister, stranger, friend, is just the same as mine—"How can I render service of a high degree?" Solve that and you or I or any one has solved life's riddle.

To solve it is to solve the question of content. It is the key to treasures in the here and now as well as in the life to come. It is the key to love of fellow man; the key to conscience that is clear, that helps one sleep o' nights; the key to gaining gold if made *secure*, when once procured.

But did I hear you say it is not true—I, all my life, have tried my best to serve—I have been honest, loyal, true—I have worked hard, yet here I am past middle life with naught or very little I can show as my reward?

But wait—stop, look and listen to the voice of searching questions. Have you really rendered service of a high degree? Or have you tried to do the thing and failed? It is one thing to try to lift a weight—it is another thing to really lift it.

Desire to serve is good—you will not, cannot render service of a high degree without it. But service of the brand that brings reward requires more than that—there must be power to carry out that deep desire.

And neither you nor I nor anyone can *create* power. We *can receive* and then ex-press it. You are a channel—so am I. So is each and every member of the homo band. There are three kinds of power, and only three. How much have you of each? It takes a combination of the three to render service of a high degree. How much of spiritual power are you ex-pressing?

You cannot *ex-press* that which has not yet come in. If you have spiritual power it will express itself in love of that which stands the test of beauty, truth and good. Perhaps you have not known or ever paused to think that "spirit" is the great first cause, the basis of all growth. Unless your spirit grows in love of beauty, truth and good, you cannot render service of a high degree.

But that is not enough, for "knowing how" or intellectual power is just as much a necessary thing as spiritual power. How much of knowing power do you express? As you have traveled down the road of time have you been "thinking" or did you mostly "feel?"

The heart (the "feeling" life) evolves the head and then the child becomes the father of the man. In him who renders service of a high degree, the head must rule the heart. The thought life must control the feelings of the master servant.

OBLEM

OBLEHS

Has your better judgment ruled your feelings, your passions, your desires, or have you humored self, your "feeling" self, and selfishly obeyed the leading of the longings that led but to hells of hurt?

And has that tended to deprive you of an otherwise rich store of physical power? The Head, the Heart, the Hand, each represents man power. It takes all three and much of each to render service of a high degree.

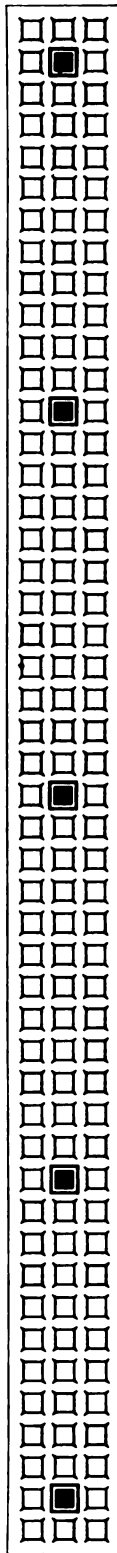
And now, my fellow traveler on the road of time, please sit you down beneath this tree and let me ask you this: From whence comes power? Who makes it—where did you get that power you have—from whence can you get more?

Do you see that daisy there beside the road? Did man make that? No—Burbank changed its form, but even he cannot make flowers. But that flower has been provided and common sense, pure logic, tells me this: All things provided had a *pro-vid-er*. Providence has provided daisies—leave out the hyphen and you have a name which wise men use when they name God—the Giver of the gift of all the things that make the lower kingdoms and the kingdom known as man as well—man cooks the meal but cannot make the food—and so it goes with all material blessings which minister to the needs of man.

Now tell me this—whence comes your power of body? Don't you see it comes from God—are you ungrateful—stop and think? You cannot sensate, see and hear and touch and taste and smell the sources of your spiritual power and mental power as you can sensate flowers and fruit and all material things provided by the bounteous provider, but from the selfsame source they come.

Is your mind open to receive that power or do you sear your soul with prejudice and pride of mind and intellectual vanity. How often has the glue of prejudice prevented truth from coming in? Oh, mental blind man, would you get of power to serve? Then let the radium of this simple truth pervade your being. To *get* you must first *give*. To *give* you must first *be*. To *be*, become—become first *great*, and then still greater, in service rendering power, you must *receive from God*—and you cannot receive unless you are receptive. Receive, receive, receive—be a receiver from the source from which all comes, and to which all must finally return—the cosmic ocean—open wide the portals of your soul—throw open wide the windows of your mind and build a body fitted to receive and then, receiving, *give*—use, exercise the qualities of Head and Heart and Hand.

'Tis thus we grow in power and we must either grow or go—we can't stand still—inertia like a vacuum is never known to nature. Heed these lines well, for just as surely as the sun shall rise each day, they point the way to wisdom and the path to peace and power.



JOTTINGS AND COMMENTS

By OLIVER E. BEHYMER

THE CAVE MAN AND CONFIDENCE

ONCE upon a time, in the dim long ago, our remote ancestors lived almost wholly out of doors. Life in those nebulous but eventful days was far less secure than it is now. The cave man had to look sharp because lurking foes with no mincing appetites were prowling about on every hand in quest of provender. Any careless relaxing of the vigilance might quickly convert the lord of creation into a luscious edible for some carnivorous maw. With an uncanny prescience born of fear this distant blood brother of ours became an artful strategist in concealing his whereabouts. Through secrecy and manipulative cunning he learned to cover up his traces from impertinently prying eyes. This little daily game of hide and seek enormously sharpened his instincts and fastened upon his alert progeny a racial habit which has not been shaken off to this day.

Through the nervous organisms which we have inherited as a legacy from these ancestors the memory of those early racial experiences is preserved intact. Instincts which were useful to the species when life was a precarious adventure have been handed down to us in this cloistered generation with their original force unimpaired. We are still able to scent danger afar off before it has assumed tangible form. A hidden premonition warns us of impending harm and calls out the restraining subterfuge of caution. Unless suspicion is allayed we hesitate on the slightest intimation of irregularity in a business proceeding. Through this subtly protective measure many costly embarrassments are obviated if the right responses are made to the premonitory warning.

This atavistic drama is being hourly re-enacted in the theatre of modern business activities. When a salesman stands for the first time in the presence of an unknown prospect hidden instincts that still slumber in the dim consciousness suddenly spring into alert vigilance. The opening words of the salesman are a challenging call to secrecy and concealment. Just as the cautious cave dweller of the stone age effectively blocked the entrance to his lodging with a huge boulder to ward off marauding enemies at night, so the prospect in this case retires into himself, stiffening his muscles and hardening his mind against the approach. A lurking

foe has trailed him to his lair with designs upon some preciously guarded possession. His life is no longer at stake, but his money is. In his defensive measures the prospect will camouflage his feelings, often assuming a harsh, formidable tone of voice calculated to throw the salesman off the scent. His mind is resistant and his manner hostile until the magic solvent of confidence melts away his atavistic suspicions; then he thaws out like frozen sod under April sunshine.

Suppose, for illustration, that the salesman has come to sell him advertising. When he once succeeds in convincing the prospective buyer that he is a friend and not an enemy, with power to aid him in doing what lies nearest the buyer's heart, namely, extending the volume of his business to vaster propositions, the situation is immediately reversed. The prospect now comes out of his shell, smiles in a kindly, sympathetic way, and inclines a willing ear to any suggestions that may be offered. This business of his is the child of his fancy, the creature of his dreams. He has fostered it, perhaps, from its infancy with parental pride and loving care. If thousands who are today in ignorance of his products can be made aware of them so that they will be discussed tomorrow morning at the breakfast table, his fondest hopes will be realized. And now, opportunely, a beneficent individual with wonder working power has been sent to him for this express purpose. Confidence has silenced the voice of distrust—he is now ready to buy.

In developing this deeper insight into the mainsprings of confidence we seem to have taken the long way around. From the cave man to the modern merchant represents a vast evolutionary span. To discover in a simple business transaction a temporary reversion to the primitive may seem like a far-fetched and wholly superfluous digression. However, a few moments reflection on our biological make-up will square the facts with the theory. Beneath the thin veneer of our cultural exterior lies an elemental superstructure builded by generations of hereditary deposits. The paleolithic man still slumbers in our blood; he has given us his instincts for a heritage and we cannot easily annul the patrimony. Commonsense demands that we accept the facts as a basis for successful dealings with our kind.

We have long agreed that confidence is the basis of trade. But like many another axiomatic truth we have not pinned it down with a philosophic analysis. We know that confidence is the only bridge over which two groping minds can meet. And we also realize, a bit poignantly sometimes, that when confidence is once violated there are no cables strong enough to hold together the sundered fragments of shattered faith. The why of the thing grows clearer in the light of the backward glance. The better we know the story of our evolutionary development and the ancestral influences that provide the hidden motives for our deeds the better we shall understand the impulses and the appeals that unlock the springs of action in our fellows. In this sense our digressive survey of this musty chapter in our biologic history is not wholly aimless or unwarranted. The next time you talk business with a stranger bear these facts in mind and see if they won't help you in sizing up the situation.

YOURS RECEIVED AND CONTENTS NOTED

IMAGINE, if you can, a conversation like this. A customer comes into a store to look at an advertised article. He addresses the merchant as follows:

"My Dear Sir: Seeing your advertisement of the 16th inst. in the *Daily Newslet* I beg to inquire if you would be kind enough to give me a practical demonstration of the article in question? The favor would be greatly appreciated by your obedient servant, Newt Boggs."

After acknowledging this rather singular greeting the merchant says, "My Dear Mr. Boggs: Replying to your request for an examination of our new wrinkle in washboards, let me say that it gives me pleasure to conform to your wishes in the matter. Trusting that our invention for taking the rub out of scrub will fully meet your needs, I am yours to command. Step this way, please."

A serious interview carried on in this way would set clerks and office boys to giggling with uncontrollable mirth. It would upset the decorum of the best regulated store or office. And yet business correspondence is conducted in this artificial vein all the time. The language in which most commercial letters are written is just as conventional and

nonsensical as the imaginary conversation above. Has the why of the thing ever seriously occurred to you?

When a man sits down to write a business letter he begins by working himself up into an unnatural state of mind. He forgets, for the time being, that he is just plain John Henry writing to another equally human individual. In this artificial state of mind his thoughts refuse to run smoothly and naturally. He is compelled to fall back upon certain stereotyped expressions that have become habitual through long, familiar use.

The result is a dull, lifeless communication from which all semblance of personality has hopelessly fled. The style is cramped and uninteresting, and the subject matter is too involved to be either clear or appealing.

When shall we learn to write letters as we talk, simply and directly, as if the one who is to receive the letter were sitting opposite us as we write? Letter writing is an art as valuable as it is rare. A good letter can accomplish wonders. There is a wizardry in words, a magic in skilfully evoked phrases. The one who can command the subtle resources of language, compelling apt and persuasive words to do his bidding is always a power in the business world. And the secret is simple—just be yourself, your own natural self, and talk.

RETURN OF THE TANKS

By CHARLES LE ROY EDSON

The tractor plow that joined the fight
Became a sword for God's renown;
Its caterpillar wheel of might
Has trod the Prussian ant hill down.
Its share has tilled the field of hate
And plowed God's dreadful furrow straight.

And we, whose plow became a sword,
Shall beat that sword into a plow;
As in the days of old the Lord
Hath bidden it is bidden now;
"Ye blades that reaped the Hessian lives,
Be harvest hooks and pruning knives."

America, with cunning hand
Has yoked this iron ox of peace;
And he shall plow earth's garden land
Till Famine's fearful plague shall cease.
March, tractor plow, with armored tread,
On! To the victory of bread!

—*The Nation's Business.*

SIDE LIGHTS ON INDUSTRY

INCREASING THE WORKER'S CAPACITY

THE question is often asked, "Why is an employer interested in the health of the family of an employee; is not that an unwarranted intrusion into the private affairs of employees and likely to be resented?"

There is no question in the minds of employers of the direct benefit coming to them from healthy employees. Employees work better with a clear brain, a clear eye and a steady hand, and the benefit is of a direct financial nature, both to the employee and the employer, to the former by reason of a continuous capacity earning power and to the latter by more efficient service. The factors that cost the employer money, but are not often seen, are the sickness or ill health at home of the employee, which are largely responsible for his mental condition.

That plant sanitation is essential is a foregone conclusion, and home sanitation, right living and proper food are usually considered necessary by employers insofar as they effect the employee, but as they extend into the realms of child welfare, home nursing, domestic science, food conservation and the innumerable other things provided for making home life better, employers often regard them as paternalistic efforts.—*Charles F. Willis*—100 *Per Cent Magazine*.

WAGES

EVERYWHERE we are hearing a great deal of discussion about labor unrest, and in almost all cases, linked with such discussions, we hear and read of what seems to be considered the only solution—the adjustment of wages. We find labor, particularly unionized labor, advising that wages must not go down, and many employers advising with exactly as much emphasis that wages must go down. Where will this sort of controversy ultimately lead us? Where will the cycle of higher wages, less production per dollar, greater unit cost and hence higher prices again requiring still higher wages, lead us? If this question of wages were the solution it would seem that at this minute no problem should exist because the use of the dollar was certainly applied for all its worth during the war period. The dollar has had its chance and has failed woefully. It would seem that we must look further and far deeper for the real solution.—*Irving A. Berndt*.

LABOR'S ARGUMENT

THE laborman naturally starts his studies into these affairs from his own end, i. e. from the bottom rather than the top, and asks himself two important questions. Firstly: how can I get for myself and my fellow-workers that contentment which is the secret of the happiness in life? Secondly: what is the bosses' policy in industry?

Taking the first question, his own feelings and the books on psychology which he reads, teach him that contentment does not come merely from higher wages or from shorter hours, nor does it come from having no work to do or from unsatisfactory work. The most important time wherein a man's views upon life are influenced is the period during each day when he is at his work, however short that period may be. If he is discontented while at work, he will tend to be discontented at all other times. The sedatives which he may receive during some leisure hours cannot overcome the influence of the daily persistent influences received during his working hours. Therefore the constant aim must be to secure contentment while at work.

Now he cannot attain to this contentment as long as he feels that by his efforts he is simply pouring money into the pockets of one man or of many shareholders who take no active part in the industry. Nor can he remain contented if during his working hours he is made to feel that he is an absolute machine in the hands of the foreman and managers.

He reflects that he has gained a certain amount of contentment in political affairs through the winning of the vote whereby he is able to claim that he is a small portion of the government of the country. He argues by analogy that by securing a vote in industry to elect his foreman or his managers, he could feel more really that he was a component part of the industry and could satisfy himself better that he was receiving his due share of the profits of his concern for a proper amount of labor on his part. The business secrets held in the inmost offices are often the cause of discontentment among the workers who do not realize the less visible expenses of modern business. By having properly elected representatives on the boards of management, even if it would not be fair at present to elect the whole management, he could both teach and learn and would be able to feel that he was a real part of the firm.

On the other hand he studies what will be the probable policy of the bosses. He goes to the public library and reads such magazines as "Scientific Management" or the books on the same subject. He learns that the bosses are making a scientific study of his working capacities; that they are collecting statistics to discover scientifically in what exact position every portion of his anatomy and his machine or tools should, be at every moment of his working hours; that they are comparing him to one-seventh of a mule or one-tenth of an ox and so forth. He discovers when he goes to work that some of his managers are trying to carry out the policy thus learned. He realizes that he is going to be made more than ever a mere cog in the machinery of production and that he is going to lose all his individuality and the contentment which depends upon his individuality in the "speeding up" of these "scientists."

It would not be fair to state that such a fate is the essential result of this new science of management. Quite a number of writers are trying hard to guard against this very danger. But a similar fight is proceeding between democratic control and scientific management to that which took place between science and religion. Before the modern emphasis on psychology was granted, science arguing as it must do from outward phenomena, always tended to disregard the paramount importance of man and especially of the inmost feelings of man. Now the labor-man claims that management to be truly scientific must take every notice of the results of psychology and must aim to achieve the contentment of all workers which he declares can only be attained by granting to the workers a large share in the management and control of their industry.

So far we have dealt with the democratic control of industry from the point of view of the industrial worker alone. But to be truly democratic the management of modern industries must not be left in the hands of the actual workers in the industry, whether management or labor. Both the consumers and the producers of the raw material have a natural right to representation on the boards of management if the system of representation is to be carried out. In fact, Mr. Armour of the Armour packing industry declared before the senatorial committee of inquiry into the packing industry that he would

welcome the advice of a committee of consumers and producers of the animals needed. He did not seem to want the assistance of his workmen. It would tend to eliminate competition but at the same time it would preserve friendly emulation in the best interests of the progress of happiness.—*The Edmonton Journal, Alberta.*

KUPPENHEIMER'S NEW PLAN FOR EMPLOYEES

B. Kuppenheimer & Co., wholesale clothiers of Chicago, soon will place in effect a profit-sharing pensioning and general welfare service plan for employees. The employees will appoint a committee which will have power to confer with the company and settle all labor problems.—*Printers Ink.*

FOUR IMPORTANT SIZE-UPS

THE manager and secretary of a chamber of commerce gave the editor the inspiration for this "edlet":

If you wish to know what the railroads think of a town, look at the railway station or stations.

If you want to know what the government thinks of the town look at the postoffice or other government buildings.

If you want to know what financiers or monied men think of the town look at the bank buildings.

If you want to know what commercial travelers think of the town look at the hotel.

Everybody and everything in our town is a reflection of the kind of people who live in our town. Cities and towns and the buildings in them are not accidents. It is much simpler and easier to size-up a town than to size-up a man. The town may be the growth of a decade or generation, the man is the product of ages—one is visible, material, simple, the other complex and deceptive. Citizens cut a sorry figure when they apologize for their hotel or hotels. The hotel is a semi-public institution, of vital interest to every good citizen, and when a town or city has not enough men and money that realize this there is just a little something the matter with the place. But many citizens do not know a good hotel when they see it!—*Hotel World.*

Big business has brought with it problems which an untrained mind cannot solve.—*Joseph French Johnson.*

ENGLISH MANUFACTURERS TO MAKE CAR AT \$250

AUTOMOBILES are to be manufactured in England which will be retailed for \$250, and at the utmost will not exceed \$300 in cost.

An innovation in the manufacturing process makes this low price possible. Scarcely any wood will be used in the construction of the car. A new substance has been introduced described as "a kind of concrete, light, but strong and durable, produced from waste material such as slag, clinkers, and sawdust, and covered with a metal solution." All parts will be stamped out and later fitted together.

The manufacturers believe they have a car that will compete favorably with the cheaper American-made cars.

In this connection the announcement of the Ford Motor Company, made last week, is particularly interesting. According to Robert C. Neily, manager of the Foreign Department of the Ford company, assembling plants are to be erected at Cadiz in Spain, and Copenhagen in Denmark. It is stated that the company will be able to assemble more than 500,000 cars annually for the demands of these two countries.

It is foreseen that the Copenhagen plant will be readily accessible to Poland and Russia when conditions in these countries become sufficiently stabilized to make them markets for the Ford product.

VALUE OF SCHOOL SALARIES SHOWN—FOUR YEARS EQUIVA- LENT TO CAPITAL OF \$20,000 CAREFUL STATISTICS PROVE

The value of staying at school is stated in dollars and cents in figures compiled by the Bureau of Education and now being distributed to boys and girls throughout the country by the Children's Bureau.

From a study of a large number of actual cases it has been found that at 25 years of age the boy who remained in school until he was 18 had received \$2,000 more salary than the boy who left school at 14, and that the better educated youth was then receiving more than \$900 a year more in pay.

"This is equivalent to an investment of \$18,000, at 5 per cent," the statement said. "Can a boy increase his capital as fast in any other way?"

"From this time on the salary of the better

educated boy will rise still more rapidly, while the earnings of the boy who left school at 14 will increase but little."

While wages have increased with the war, the proportions shown in a table of weekly earnings still hold true, the statement said. The boy who left school at 14 at the time the investigation was made received an average of \$4 a week, his wages increasing each year to \$7 a week at 18. The boy who remained in school until he was 18 began to work at \$10 a week. At 20 the salaries were \$9.50 a week for the boy who left school early and \$15 for his better trained competitor. At 25 they were earning \$12.75 and \$31 respectively, and total wages up to that time had been \$5,112.50 and \$7,337.50, so that the boy who remained in school had earned nearly 50 per cent more in eight years than the other lad in 12 years.

"Children should stay in school as long as possible because education means better jobs," the Children's Bureau urges. "Boys and girls who go to work at the end of grammar school rarely get good jobs. The work they find to do is usually unskilled; it offers little training or chance for advancement. When they are older they find they are still untrained for the skilled work which offers a future. Education means higher wages.

"Many boys and girls when they leave school find work that offers high wages for a beginner. But these wages seldom grow because the work requires no training.

"A position with a future and steadily increasing wages requires school training.

"Does it pay to continue your studies? Education means a successful and useful life; it pays the individual. Education means efficient workers; it pays the nation. Show this to your parents and ask them what they think about it. Stay in school."

Smiles

Tommy had been out playing till he was very tired and did not feel inclined to say his prayers, but his mother insisted. So Tommy began:

"Now I lay me down to sleep,
I pray the Lord my soul to keep—"

"If," prompted his mother.

Tommy (sleepily):

"If he hollers let him go,

Eeeny, meeny, miny, mow."

—*London Ideas.*

THE MAGIC APPEAL

By JANZIVER

WE are told by master pundits in salesmanship that the first step is getting the favorable attention of the prospective customer. After that the rest is easy. If the one doing the selling can strike fire in his opening remarks the buyer is sure to capitulate, at least to the extent of inclining a willing ear to the intriguing recital.

One of the surest ways of gaining the immediate attention of any human biped is to make a primary appeal to the one thing in which he is chiefly interested. Now there is one subject on which every unregenerate son of Adam is tremendously engrossed. This appeal has never been known to fail. It gets a rise out of the busiest as well as the most indolent of men, the cold and distant as well as the cordial and responsive. Every heart is keyed to vibrate in harmony with this one master chord. All one has to do is to strike this magic note and listen for the echo that is sure to follow.

What is this wonder working appeal? Is it the love of gain for which every one is supposed to have secret, unappeased hankerings? No, because there are some who have hitched their wagons to a more alluring star, the far gleam of altruistic satisfaction that comes from unselfish devotion to an ideal. Is it love of ease, comfort or luxury for which the average individual is supposed to hunger and thirst all his weary days? Scarcely that, for many are greedily voracious for more worlds to conquer. What then is this universal appeal that never fails?

It is very simple and easily understood. It was known among the ancients, in fact it has come down to us in the words of a borrowed language. *Armour propre* is the phrase that best expresses the idea. Some would call it inherent selfishness, but it is scarcely that. A better English equivalent would be *a feeling of selfhood*. The term includes all that we mean when we speak of the personal equation. This is the magic appeal that warms the cockles of the heart and unlocks unresponsive lips. It is an open sesame to the heart's desire if one knows how to use it with dexterous skill and cunning.

We are perennially interesting to ourselves even though others may find us dull and

unattractive. The intimate concerns, trivial and momentous, that make up the warp and woof of our daily existence never cease to fascinate and charm us in spite of their possible monotony. Our lives are bounded by egocentric circles. From the focal point of self lines of radiation extend to the circumference and stop there. The size of the circle determines the extent of our developed interests. Beginning with the personal self and its intimate concerns any of us can be led gradually and tactfully step by step to an interested appreciation of facts and ideas that would have left us cold and indifferent if they had been presented point blank without the proper preliminary approach.

In other words, we are sure of success in our approach to others if we work from the center to the circumference rather than in the reverse order. Suppose our proposition represents a point beyond the circumference of another's immediate interests. We make an egregious mistake when we start there and attempt to reach the inner citadel of the prospect's mind and heart by direct assault. The chances are that we shall not get far. But if we begin with some vital point in which the prospect is already interested and then direct his thinking outwardly along some line of radiation that leads to our proposition it is comparatively easy to arouse his enthusiasm concerning it.

At the outset it is well to assume the other fellow's point of view. So far as possible look at life through his eyes. Talk mainly about him and encourage him to talk about himself. A bore has been defined as one who talks so much about himself that he doesn't give us a chance to talk about ourselves. If you want to be known as a good conversationalist learn to listen sympathetically. Encourage others to talk about their hobbies, draw them out with skilful questions and reward their confidential out pourings with sincere appreciation, and even though you talk but little your reputation for being a good converser will grow and flourish like the green Bay tree. So simple and obvious is this infallible recipe that it is generally overlooked by the voluble lusty-lunged multitudes.

How many parents know how to gain the favorable attention of their children? Impatient fathers and nagging mothers usually take the wrong method. A stinging rebuke will arouse a child's attention but not the most desirable kind. An arbitrary command may bring results but it works from the outer circumference toward the center, gathering opposition and resentment from the moment it is uttered. School life so often grows distasteful because for the child there is no meaning in assigned tasks. No primary interest has first been appealed to as a reason for the expended effort. The feeling of selfhood has not been invoked and consequently there is no natural point of contact. But when the appeal is properly centered a child can be induced to take an interest in practically any subject. It is merely a matter of extending the range of his already existing interests.

From a business or social standpoint the value of knowing the right appeal can scarcely be overestimated. In writing letters it is always better to begin with the second than with the first personal pronoun. In the opening paragraph *you* rather than *I* should sound the keynote. If there is a benefit to be conferred let it be thoroughly understood that the recipient of the letter rather than the writer is the favored one. "I want to call your attention to our spring offering," is not as good as "You will be delighted with our spring offering."

The following incident well illustrates the power of personal appeal in winning a point under difficulties. When B. C. Forbes was writing his series of articles for *Leslie's* on "Men Who Are Making America" he encountered a snag in F. W. Woolworth of the five-and-ten-cent stores. Mr. Woolworth was averse to being interviewed. Unlike most people he doesn't like to see his name in print. But after much persistent effort Mr. Forbes won his point securing the promise of a fifteen minute interview at the great merchant's home one night at seven thirty.

At the time appointed Mr. Forbes was on hand. Mr. Woolworth, however, was stolid and unresponsive. He replied to the reporter's questions evasively or in monosyllables. The time was rapidly going and no story was forthcoming. In desperation Mr. Forbes wracked his brains for an opening wedge. Suddenly he recalled that the chain-store

magnate had won his way to fame and fortune under great odds, and reflecting that most selfmade men are proud of their handiwork, he turned to his host and asked with naive unconcern, "Mr. Woolworth, did you have any struggles to get a foothold when you were a young man?"

The great man straightened himself in his chair, his eyes began to gleam and twinkle with the smoldering fires of recollection, and his hand came down with emphasis on the table before him. "Did I have any early struggles? Why, sir, when I came to New York I was the awkwardest, gaukiest, greenest country boy you ever saw. I—" and he was off on the fascinating narrative that meant more to him than all his millions, the story of his early struggles and hard won triumphs. The interview terminated at midnight and the reporter had just what he wanted, a personal angle on one of our great commercial geniuses.

ESSENTIAL QUALITIES OF EXECUTIVES

A LANCASHIRE friend asked me this difficult question—"What are the essential qualities of Executives?" I sent him the following answer:

General Manager—Judicial. Firm. Fair. Decisive. Quick. Statistical. Teachable. Must have Foresight and Aptitude for Planning. Sagacious. Shrewd. Traveled. Must have dislike of Details and fondness for Percentages. A natural Organizer.

Works Manager—Practical. Experienced. Must know machines and processes and raw materials. Patient. Observant. Teachable. Studious. Good in Emergencies. Firm.

Sales Manager—Statistical. Traveled. Must know advertising. Magnetic. Keen. Optimistic. Original. Studious. Clever in Correspondence. Aggressive.

Salesman—Active. Industrious. Enthusiastic. Sociable. Persistent. Good memory. Fluent. Reliable. Sporting. Keen. Loyal. Optimistic. Trained in Salesmanship. Popular.

Departmental Foreman—Punctual. Observant. Patient. Firm. Fair. Ambitious. Inventive. Must know machines, processes, raw material and workers. Sympathetic. Physically strong and large. Reliable.—*Efficiency Magazine*.

THE TRAVELING SALESWOMAN

IN A recent issue of "The Chicago American" Eleanor Gilbert encouraged women to enter the field of Road Selling. Women's field of business usefulness is ever widening. While the following applies to women it is so fundamental that young men can also use her advice so we pass it along.

ENCOURAGED by the report that there is a big future for the traveling saleswoman, a young girl of eighteen wrote me recently inquiring where she could get a job.

Now, it is true that youth and good health are necessary assets in an occupation of this sort, but extreme youth is a handicap.

In the first place, a job as traveling saleswoman presupposes some other experience or training for business, and it is hardly likely that a girl of eighteen has an adequate amount of such experience.

The traveling saleswoman comes in contact with retail sales people or proprietors of stores.

They expect her to talk about business intelligently, and the successful women are those who are able to make suggestions to these retailers about improving business.

Can't Sell Unless You Know Business.

Any woman who attempts to "go out on the road" without first filling her mind with substantial business information won't be an interesting seller of merchandise. And if she can't make her business conversation interesting to her prospective buyer he isn't likely to develop into a customer.

Here is a suggestion to the woman who wants to be a traveling saleswoman:

First—If you are under twenty-five, get some experience of business before you concentrate on training for traveling salesmanship.

An excellent kind of experience is that which you can obtain by retail selling. Get a job in some retail or department store and learn everything you can about the technique of retail selling.

When you know what goes on behind the scenes of a retail store you will understand so much better the problems of the people you eventually hope to sell goods to.

You see, when the traveling saleswoman calls on a retailer she is expected to talk as though she knew all about his type of business.

Get Special Training for Work

If she displays ignorance she cannot possibly answer his arguments or objections, and he easily overrides her feeble attempt to convince him to buy.

A second suggestion is to get some specialized training for the work. Time was when a person was supposed to be born with a gift for selling, and superstition was that if you weren't born with the gift you never could acquire the ability.

But the attitude about selling goods has changed in recent years. Nobody expects a salesman to be a hypnotist.

All that is expected is that a seller of goods has an intelligent understanding of business in general and the ability to describe well his own merchandise.

This conception has made a science of selling possible and science can be taught.

Many of the firms that employ traveling saleswomen give them a course of training right in the organization. If not, you can get a course in salesmanship in some of the good schools either through personal training or through correspondence.

It is interesting to know, too, that the national organization of salesmen admits women to membership, and already several capable women are on its board of directors.

There is a tremendous amount of opportunity for women in the field of outside selling, and women who have good health, some business experience or specialized training can undoubtedly achieve great success in the field.

But don't plunge in hastily without some preparation or a good basis for feeling self-confident.

S. O. S. DEPARTMENT

THE S. O. S. DEPARTMENT is conducted by G. R. McDowell, our Secretary of Service. It is for the benefit of Q-Q-M-ers, and all members of the Business Science Society.

If a personal reply is desired to any letter, address correspondence to S. O. S. Department, Rm. 918, North American Bldg., Chicago, Illinois.

THE BUSINESS MAN'S PROFESSION

In every civilized nation there are five intellectual professions closely related to the necessities of life. Communism, socialism, Bolshevism, can not abolish these without undermining and retarding if not destroying civilization. So long as there is free play of individual initiative civilization will advance and these five professions will remain.

The soldier's profession is to defend the nation. The pastor's profession is to lead the nation in righteousness. The lawyer's profession is to see that the laws are correctly interpreted and properly executed. The physician's profession is to guard the nation's health. The business man's profession is to provide for the nation. Last in the list, the business man's profession is the most basic and important of all. Let the business man cease to function and the nation will shiver, starve, and die. In so far as the business man functions efficiently the nation is fed, clothed, housed, and supplied with all those articles of necessity, convenience, and luxury, that may be legitimately demanded to gratify human desires and add to the pleasure and happiness of life.

Using the term business in its broadest sense and the term man to include everyone engaged in useful activity we may say that the business man must first procure the raw materials of commerce. These he must transport, store, mix, mingle, work up, and otherwise modify, in order to make them marketable. He must then distribute the economic goods so far produced to the consumer, for the end of all production is consumption; and no economic good is thoroughly produced until it is in the hands of the consumer. Furthermore, the business man must successfully finance all of the stages of production recovering the reward of his service, which he calls profit, in the final sale of the goods.

That the business man may function efficiently and prove a good provider for the nation he must have his mind well stored with two kinds of knowledge. First he must know the principle of service and the related laws which underly and govern the arts of production and distribution. Second, he must master the technical knowledge which pertains to his own vocation.

Relatively few men become masters of the technique of their own business. This is one reason why so many fail. The technique of a man's own vocation involves the knowledge of a great many facts and a large number of laws. In the case of the merchant these are facts about where to buy, when to buy, what to buy, how much to buy, and how to distribute his goods at a profit. He must know something definite of the natural laws of economics and finance and at least that part of statute law which pertains to contractual rights and obligations.

Still fewer men become masters of the general knowledge underlying and controlling successful human activity in any avenue of service. For this involves a comprehensive acquaintance with and a rational application of the facts pertaining to self-realization and conscious-control and an extended survey of the field of human endeavor in science, art, and literature, as applied to business.

It is the mastery of these two kinds of knowledge and the ability to apply them that places business on the firm foundation of science, makes the business man a good provider, and brings to him not only the rich rewards of industry, but the consciousness of worthy ideals attained. All of this is possible to anyone who will pay the price. We cannot all be captains of industry, but we can all be captains of ourselves—masters of our four-fold power—intelligent, sympathetic, and decisive members of that profession whose service is to provide for the nation.



THE BUSINESS PHILOSOPHER AMONG HIS BOOKS

THIS Department endeavors to acknowledge all books received, but can review only such as promise to be of practical service or inspiration to Business Men and Business Women Who Think. For the convenience of readers, any book mentioned will be supplied by BOTH SIDES Bargain Book Department, 36 South State St., Chicago, Ill., upon receipt of price, plus postage, if any.

MAKE SCHOOL WORK MORE PRACTICAL

Commercial Tests and How to Use Them, by Sherwin Cody. The ninth volume in the School Efficiency Monographs. vii+216 pages. Kraft binding. 99 cents. World Book Company, Yonkers-on-Hudson, New York.

This book presents the history and technic of the National Business Ability Tests, which were used as the basis for the Efficiency Employment Register of high school graduates now being offered by the United States Employment Service in New York City. Commercial employment is here made to include office boys, general clerks, and sales people, as well as the relatively small number of stenographers and bookkeepers on which so-called commercial courses have hitherto concentrated. It is an attempt to deal with the whole mental or executive side of business, comprising about one-third of all workers, instead of the one-tenth which industrial education adherents have assigned to the mental or executive side of industry.

By the device of tests that have been standardized to office employment over the country, the teacher can now know how her pupils compare with the requirements of the outside world—an absolute rating. By the device of closely parallel pairs of tests of the same precise difficulty (of which the book gives two such parallel series), improvement within the school may be measured, and so a basis is afforded for a relative grading. In ordinary school marks these two elements, absolute ability and relative merit, are so jumbled together that the bright pupil slides through on his brightness without showing much improvement, while the dull pupil is not sure

of getting credit for the improvement he makes when he starts from a very low point. By this standardized system the two elements can be sharply separated to the great improvement of school morale.

This series of standardized educational tests has been checked up with the requirements of the outside world. This book enables pupils and teachers to become their own experts and give themselves an objective rating by an impersonal educational yardstick. There is a carefully worked out system by which pupils correct each other's papers, checking, rechecking, and tabulating on a plan which largely eliminates individual judgment. At the end of a test the pupils themselves know where they stand—they have the complete results, and the teacher avoids the tedium of marking endless papers, and doing it badly. Every test is an ideal lesson in itself, and shows pupils what it means to do one job to the 100 per cent point.

The book will help to eliminate the rapidly growing "hire-and-fire" method, an immensely wasteful one for business, and the source of most of the public criticism of the schools. These tests measure only mental ability in certain narrow lines; but "accuracy" in one subject is very likely to carry over into another subject, and an efficiency rating under twelve different heads (such as was given for the New York high school students) is fairly comprehensive, since the tests measure accuracy and speed in performing common operations.

The Road to a Healthy Old Age, by T. Bodley Scott, M. D. (Henry Holt & Co.). This excellent little book on how to live well and enjoy a hale old age makes a special point of the value of each individual life. It

is a plea for the sound body. This is a duty we owe ourselves, society, and the Creator. All the errors we commit, moral or physiological, known and unknown, intentional and unintentional, are charged to the debit side of our ledger of life, and one day Nature will send in the bill, and that bill will have to be paid.

Nature never forgets and never forgives. Nature plays no favorites. She will make no interposition, no exceptions in favor of any individual. But Nature is not such a harsh mother. She only asks us to live temperately, purely, wisely—to know and follow the laws of health, and to give of our best in service to humanity—whether the work of our heads, our hearts, or our hands. Barring accidents, this should lead to a healthy old age. Temperance must rule our lives, not only in eating and drinking, but in thinking and acting, in work and in play.

All of our well-being depends upon proper digestion of food—air and water. The choice and management of food is thus of prime importance. The mere prolongation of life were an object not worth seeking, if we could not hope to prolong health. The normal life of a man should be one hundred years. Old age is sure to come, and death is inevitable, but senility is not a law of Nature. It is a miserable fiasco due to the violation of law by ourselves and our ancestors.

This little book is addressed chiefly to the medical profession, but the argument can be grasped by the layman, and it strikes a note of hope and cheer for him who will obey the laws of well-being.

Democracy in Reconstruction, edited by Frederick A. Cleveland and Joseph Schaefer (Houghton Mifflin Company). This book of some five hundred pages is a series of articles by the editors and others on timely topics. After a brief sketch entitled "Historical Background of Reconstruction in America" we have the Ideals of Democracy as interpreted by President Wilson and the Underlying Concepts of Democracy by W. W. Willoughby.

The second section bears the somewhat misleading title of "Institutions of Democracy." It only deals with private property, the family, social betterment, and public service. Certainly the first two of these can not be appropriately called Institutions of

Democracy, as they have existed in every form of government. The chapter on private property is in popular style and is intended to be very elementary. The writer does not always clearly define terms and confuses society with the State. His insistence that all so-called rights are privileges or permits by society to individuals, and the denial of any natural right to life, liberty, or property, has a decidedly Teutonic flavor and shows an infiltration of the German philosophy of law which tends to magnify the State and minimize the individual.

Like all sociologists the author is influenced in his assumptions and conclusions by the fallacious analogy of society and a biological organism. Society is not a living being, its members are not organs and its growth and development is not analogous to the living organism. It is a mere aggregation of the living beings. In antiquity the unit of society was the family, and the family alone possessed property. But today the unit of society is the individual, and family rights have passed into individual rights. The struggle for the right of contract by the individual has been a world long struggle for liberty of thought, of belief, of action, and of private property. It is true that the State, or more accurately the law, determines who may hold property and on what terms. From the American point of view the State is merely an agency for executing the will of the majority, while law is the rule limiting competing wills externally. If the majority of the people of the United States desire to abolish private property and the majority can be held long enough to that idea all property can be socialized. But history and recent events in the old world demonstrate the futility of socialistic programs. Human progress, invention, and the advance of civilization do not come through the group, the tribe, or the communistic society. They are the result of the free play of individual initiative, and the conservation of the products of science and the accumulation of art passed on from generation to generation as a social inheritance.

It is not true, as the writer asserts, that all wealth is steadily concentrated in fewer and fewer hands. This assumption easily disproved by statistics is one of the glaring fallacies of Marxian socialism. Wealth accumulates in the cities. Cities have increased in number and in population. With this in-

crease has come a much wider diffusion of wealth. The fact is there is a much larger number of wealthy men and well-to-do families and owners of the evidences of wealth than there was a generation ago. In the cities, too, are found the extremes of wealth and poverty, but uniform lack of wealth distinguishes the rural population.

The writer also favors the restriction of wealth by the power of taxation, a most unwholesome policy of government and one at present strictly unconstitutional. The excessive taxation of incomes is deadening to initiative and provocative of many deceits and perjuries, while the heavy taxation of estates of decedents does not serve to distribute those estates to a larger number of beneficiaries but simply accumulates funds in the Treasury to fatten the pork barrel and feed the tax eaters.

Social problems—health, the child, saving and thrift, and social insurance are discussed by several authors, more or less from a statistical basis with conclusions founded on the figures; and the elimination from life of all non-essentials is suggested. There is an interesting chapter on "Capital and Labor" containing some excellent suggestions for both sides. The transportation system and the railroad problem receive brief attention, and ocean commerce and pertinent questions relative to international trade are touched upon.

Frederick A. Cleveland gives a fine article on the need for readjustment of relations between the Executive and the Legislative branches of Government. He shows the necessity for leadership and of control over leadership which will put an end to the "Invisible Government," or make it visible.

Reconstruction is the theme of this book as it is the catch word of the day. It may mean much or little. The only hope for thoroughgoing reconstruction is in the development of an enlightened public opinion.

BOOKS ACKNOWLEDGED

The Road to Healthy Old Age, by T. Bodley Scott, Henry Holt & Co., (\$1.35 net.)

Democracy in Reconstruction, by Cleveland & Schafer, Houghton Mifflin Co.

Psychology for Business Efficiency, by Geo. R. Eastman, A. B., A. M., Service Publishing Co.

Thoughts on Business, by Waldo Pondray

Warren, Forbes & Co. (\$1.00 net.)

Correct Standardized Pronunciation, by Josephine Turck Baker, Correct English Pub. Co.

Your Every-Day Vocabulary (How To Enlarge It), by Josephine Turck Baker, Correct English Pub. Co.

Stories Worth Telling, by Herbert Leonard Coggins, Penn Pub. Co.

LIFE'S LEDGER

Your life is one long ledger. So is mine. So is the life of ever other member of the family known as human kind.

God debits us with duties, then he credits us with rights.

Not knowing this the simplest yet the most stupendous fact in life, the mental blind man fights.

He fiercely struggles for more rights the while he should be busy in fulfillment of his duty—first to God and then to his fellow man.

But someone says self-preservation is the first great law of Nature's code—and man must serve himself in order to survive. Let's grant the premise.

Then comes the question: How can a human being serve himself and thus survive?

The answer comes both loud and clear: Fulfill your duty to the God of Good and to your fellow man.

Thus do you pay your debt, and it's the only way you can. You therewith buy your rights.

There is no use to fight for that which does not yet exist.

Your rights do not exist except as they are born of duty done.

You can procure a counterfeit of rights by violence and selfishness and greed.

But your possessions will be insecure and all things counterfeit shall pass away.

May wisdom speed the day when all mankind shall know this simple fact and thereby find the way—the good, glad way to peace and power and plenty—life and light for all.

Come, let us hasten to the goal of under standing lest we fall.

D. N.

FUNNYGRAPHS

No Risk Whatever

Some people have such a pleasant way of putting things.

"Now, do let me propose you as a member," says Smith. •

"But suppose they blackball me?" replies Brown.

"Pooh! Absurd! Why, my dear fellow, there's not a man in the club that knows you even!"

Hotel Proprietor—"Did you enjoy the cornet-playing in the next room to yours last night?"

Guest (savagely)—"Enjoy it! I should say not! I spent half the night pounding on the wall to make the idiot stop."

Proprietor—"Why, Jones told me this morning you applauded every one of his pieces and he was going to send for some more music right away so that he could play for you again!"

Trying to Save Him

"America, for quite a period before the war, had relations with Germany which were similar to an episode which occurred in Frozen Dog," remarked Senator Lodge the other day.

"Seems a dentist strayed into town and one of his customers was Bronco Bill, a gunman.

"Will you take gas to have that tooth pulled?" asked the dentist.

"Will it hurt if I don't?" demanded Bill.

"Yes, without the gas, it will be quite painful," admitted the dentist.

"Then," said Bill, "for your sake, maybe I'd better take gas." —*Los Angeles Times*.

Sadly Missed

An old-timer in the House of Representatives tells of a speech he heard a somewhat rattled campaigner make to a gathering in a Kentucky town. The speaker was endeavoring to give his hearers a touch of pathos.

"I miss," said he, brushing away an imaginary tear, "I miss many of the old faces I used to shake hands with." —*Forbes Magazine*.

Solomon's Pills

Boston—We live and move and have our beans.

Chicago—If the shoe fits it's made to order.

New York—One touch of Nature makes the whole world sin.

Philadelphia—Familiarity breeds drowsiness.

Reno—A fool and his honey are soon parted.

Actress—Mind your he's and cues.

Aeronaut—I'd rather be Wright than President.

Boy—Keep thy tongue from evil and thy lips from girls.

Bartender—A soft drink turneth away trade.

Debutante—Better to have a short than never to have loved a tall.

Doctor—Where there's a pill there's a pay.

Dentist—Patients and long-suffering.

Dressmaker—Figures don't lie.

Editor—The more paste the less speed.

Gambler—A rolling bone gathers no loss.

Gossip—One touch of rumor makes the whole world chin.

Grocer—Honest tea is the best policy.

Lawyer—Where there's a will there's a fray.

Old Maid—Never too old to yearn.

Philanthropist—With all my goodly words I thee endow.

Policeman—God help those who help themselves.

Politician—Profit is without honor in this country.

Preacher—The wages of gin is breath.

Railroad Man—They also serve who only stand the freight.

Scholar—A word to the wise is repented.

Society Man—An ounce of convention is worth a pound of character.

Star Boarder—Be ye therefore breakfast.

Suffragette—The thing of duty is to jaw forever.

Traveler—Look before you sleep.

Widow—True love never dyes.

—*Harold Collins Warren*.

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CHICAGO



The BUSINESS PHILOSOPHER

Volume XVI

AUGUST, 1919

Number 9



The Three P's

By A. F. SHELDON

Something Not For Sale

By ORISON SWETT MARDEN

Types of the Business Criminal

By RAYMOND J. MARTINEZ

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The Business Philosopher

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Only that which tends to increase the "Area" or A + R + E + A of the reader—that is, his Ability, Reliability, Endurance and Action—will appear in this magazine.
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AUGUST THIRTY-ONE DAYS

When Julius Caesar reformed the calendar he named the seventh month for himself—July. When his nephew, Octavius, overthrew Antony at Actium and gained the mastery of the Roman world he assumed the title of Augustus, and decreed that in his honor, the eighth month should be named August. This month then had but thirty days—that his month might be equal to that of his illustrious uncle, Augustus, ordered one day to be transferred from February and added to August, thus the second month was left with twenty-eight days; and the eighth month received the extra day to gratify the vanity of a man.

WAITING

By JOHN BURROUGHS

*Serene I fold my hands and wait,
Nor care for wind nor tide nor sea.
I rave no more 'gainst time and fate,
For what is mine shall come to me.*

*I stay my haste, I make delays,
For what avails this eager pace?
I stand amid the eternal ways,
And what is mine shall know my face.*

*Asleep, awake, by night or day—
The friends I seek are seeking me.
No wind can turn my bark astray
Nor change the tide of destiny.*

*What matter if I stand alone?
I hail with joy the coming years,
My heart shall reap where it has sown
And garner up the fruits of tears.*

*The waters know their own and draw
The brook that springs in yonder height.
So flows the good with equal law
Unto the soul of pure delight.*

*The stars come nightly to the sky,
The tidal wave unto the sea
Nor time, nor space, nor deep, nor high,
Can keep my own away from me.*

The Business Philosopher

VOLUME XVI

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NUMBER 9

UNDER THE TREES

Where We Talk Things Over

THE THREE P'S

IT IS the season for peas—green peas are good food. I have found a pod with three big, juicy peas in it. They are big enough to give us all a meal. They are still green. I know this because they are still growing.

One peculiar thing about these three P's is that when you and I have eaten the spiritual food which they furnish, they will still be green. They are so big they can furnish everybody in the world a continuous supply of food and still live. In fact, the more they are partaken of, by man, the more alive they are. The more rapidly they grow. I refer to the three great Powers in the universe.

First: The Power of Providence.

Second: The Power of Destiny.

Third: The Power of the Will of Man.

These three powers encompass all Power. There is no power outside of these three P's.

Providence

What is it? It is the Power that Provides. It is Provid-ence. Hyphenate the word Providence after the "d" and you get the real meaning of that which many wise men call God, as nearly as human intelligence can grasp it.

Ask me to define the word "Providence" exactly and I should tell you I did not know how.

Ask me what I *believe* it is and I shall tell you that I believe that in final essence it is Love.

But because I do not know what the Infinite Power of Providence is, in essence, as the chemist knows what a given compound is, does not keep me from knowing that it is.

Edison does not know what electricity is,

but that it *is* we all know. We are compelled to admit that it is, whether we want to or not, by reason of its manifestations.

Just so I know that Providence *is*—by reason of its manifold manifestations.

All things provided have a provider. The material which goes to make up the pencil with which I am writing was provided. Man did not make or provide the material. He took the material which Providence provided and shaped it into the form of a pencil. The same is true of the paper upon which I am writing with the pencil. It is true of the clothes I wear and the food I eat. It is true of the sleeping car in which I am just now about to ride.

I am in the station at Boston, Mass., on my way to Albany, N. Y. What I have said of the pencil is true of this big depot. It is true of the stately buildings of classic Harvard close by. It is true of every volume in Harvard's vast library, even to the ink which converted the letters into words which make all these printed pages. It is true of the earth and everything in it and on it. It is true of the sun and the moon and the planets and the stars. It is true of the whole universe.

Man made not one single atom of it. He merely shapes and gives form to material already provided by an unknown and to him unknowable Provider. And this is the first big "P" in the Pod.

There was a time when I smiled at the seemingly simple mind which symbolized this Power as our "Heavenly Father." Verily a little learning is a dangerous thing.

Call it the Infinite Provider if it suits you better, but acknowledge its existence, and

just because your finite and therefore limited mind cannot solve the middle, do not say it doesn't matter.

If you are forgetful of the good which comes to you from the Great Unknown, you are an ingrate. So am I every time when in the mad rush of business I fail to worship and revere the Power to which I am indebted for the raw material out of which all my needs are provided. Forgive me, Providence, for my ingratitude.

Destiny

A daisy grew to maturity by the roadside and went to seed. The wind blew and the seed of the daisy flew a little way, where it found a bed and went to sleep and slept until Spring. It then sprouted and grew. Its destiny was determined by a law of Nature, which provides that like begets like. That seed was destined to produce a daisy and not a sunflower or pansy. . . .

* * * *

An apple hung by its stem on a tree. The stem broke. It was thereby destined to fall to the ground if not interfered with when the stem broke. This is by reason of the fact of the existence of the law of gravity.

The Power of Destiny, then, is the Power born of the operation of the laws of Nature, manifesting themselves throughout the whole of the known universe.

And so this, then, is the second big "P" in the Pod of Life—the Power of Destiny. The operation of natural law. The rules of action provided by Providence, by means of which things happen thus and so when no other Power intervenes. It is the manifestation of Providence doing its work through the operation of natural law. It is God in activity—neither hindered nor helped.

The Will of Man

Luther Burbank came along and saw the blossoming daisy by the roadside. He loved it as it was, but he knew that through the application of natural law, the daisy could be improved. He wanted to see the children of this daisy even more beautiful than the parent. He knew the truth of the ancient maxim, "Nature unaided fails."

He knew also that one of the laws of nature is, that while matter is immutable in substance, it is eternally changeable in form. He also knew that heredity is simply the sum of all past environment. He knew that, left to itself, the little daisy would seek its

mate and reproduce itself without care or intelligence as to selection.

He knew it had life and a soul, but not conscious life such as he possessed. He knew that its course as to propagation of species was to be regulated by Destiny unless his will decided to change that Destiny.

He selected for the daisy the finest possible mate and their children were larger and more beautiful than their parents, and, guided by the scientific matchmaker of plant life, the descendants of the first daisy's children are now so big and beautiful that they would hardly be recognized as even a distant relative of the little lady that lived by the road.

* * * *

Newton watched the apple fall, and wondered why it fell. He figured it out and gave to man an understanding of the law of gravity. Later, other men took their understanding of this and other laws, combined them, made the flying machine, and flew. Today, by means of an understanding of certain laws of Destiny, and combining them, he is beating the birds in their natural element, for no bird can fly upside down nor loop the loop. Man can.

And then, again, no bird can fly across the ocean without stop—man can. As I write these lines a great dirigible is nearing New York. It started from Scotland a few days ago. (Later: It arrived safely.) This and all other wonderful inventions are nothing but the results of the Will of Man utilizing the raw material provided by Providence, and along with that utilizing also an understanding of the laws of natural Destiny. And so this is the third big "P" in the Pod of Life—the Will of Man.

At least, that is what D'Olivet of France calls it, and the name is good enough.

It was in a book written by D'Olivet that I found this Pod of P's. I thank you very much, M. D'Olivet, for calling my attention to a mighty, self-evident fact, which I had never noticed until you called my attention to it.

Studying these three great Powers, it soon becomes plain that, after all, the Will of Man is not number three. It is in the middle—it nestles there between the other two: Providence—the Will of Man—Destiny. It, the Will of Man, is the Power which Providence has provided for the evolution of the scheme

of the universe toward ultimate perfection, the goal of Divine Intent.

Man is the "*aid*" to natural Destiny, which keeps Nature from "*failing to progress*," on its journey toward ultimate perfection—

But,

when Burbank saw the daisy nod at him by the road, the particular bit of the Will of Man known as Luther Burbank could have made his will destructive instead of constructive, had he chosen so to do. He might have mated the little lady with a very weak or inferior husband. She would then have been destined to produce less worthy specimens of the daisy family than herself.

Or, again, he might have plucked the daisy and destroyed her and all her seed as such.

Yes, the middle "P" in the Pod of Powers is potent for either helping or hindering Providence and Destiny.

You and I and all human beings everywhere can either construct or destroy. It is up to us, because we have freedom of will. We each have the power of choice—the power to choose. What a truly glorious thing it is to be a human being—a part of the three "P's," an individualized part of the Will of Man.

Why? Because man is the one thing provided by the Provider which has the power of decision and action developed to the point where creative work can be understandingly done, heading toward progress.

The busy bee is making its cones to-day just as its fathers and mothers did one hundred thousand years ago. The industrious ant, so much exploited for its industry, makes its hill house the same way that it has always made it. The beaver still builds the same old-fashioned dam with its teeth and tail.

Man invents. Animals do not. Each human is a detached individualized entity, with self-consciousness. All of the insects and animals are controlled by group consciousness.

Dynamite, one of man's inventions, is either useful or otherwise. That depends upon how it is used. Man is one of the inventions of Providence, and the most important one. He is either useful or otherwise. That all depends upon how he is used. The difference, and it is a big one, lies in the fact that the dynamite cannot use itself—man can. He can determine how the dynamite of his Will can be used. He is the user.

How are you using yours? Are you help-

ing Providence and Destiny, or hindering? Are you a constructive force or a destructive one?

* * * *

There is a lot of destructive human dynamite abroad in the land just now. Some of it is in the form of employers. Some in the form of employees.

God—Good—Providence—Love—intended employer and employee to be a team pulling together, and as a team serving humanity with their busy-ness. At least that is the way common sense divines Divine Intent. Doesn't it seem so to you?

If you are an employer, and are not now doing all you can to fulfill your perfectly natural duties to your employees, you are a hindrance instead of a help to both Providence and Destiny.

If you are an employee and are not doing all you can to fulfill your perfectly natural duties to your employer, you are a hindrance and not a help.

You are a misfit in the scheme of Nature unless you are constructive. Man is God's, the Great Unknown's, greatest invention—the mightiest Providence of Providence. Mighty in destruction if he chooses so to be—mighty in construction if he chooses so to be.

Let us be constructive.

LETTER AND ANSWER IN ONE

CORRESPONDENCE between departments, and between office and salesmen, of the Pillsbury Flour Mills Company, is written on an "interior letterhead." The letterhead is divided into two parts, one for the message and the other for the answer.

Two carbons, one on yellow and the other on white, are made. The writer sends the yellow carbon with the original, and holds the white in his tickler file until he receives an answer. The department or person receiving the letter writes the answer on both copies, returning the original and keeping the carbon.

Because the letterhead makes it easy for them to answer their mail, the salesmen like it. And the home office is surer its letters receive the proper attention.—*System*—March, 1919.

It Pays To Advertise

"Just look at that rooster," remarked the duck, "since he's begun crowing he's had his statue placed on the top of the barn."

GATHERING GOAT FEATHERS

By SEYMOUR LEVERING

HAVE you ever collected goat feathers? Perhaps you have a few tucked away now for a keepsake, a gentle reminder of the past to warn you against future follies.

Scarcely anyone escapes. With many, this sport is a favorite pastime. Sooner or later we all join in the chase. But no one is especially proud to exhibit his trophies after he has once captured them.

The bypaths that lead us from the main goal, and the side issues that use up energy without getting us anywhere—these are the goat feathers we collect as we go through life. Every forlorn hope that we follow is a goat feather. Every job we undertake that isn't our main job, no matter how well we may do it, is a goat feather. Every temporary honor thrust upon us for faithful service in a cause other than the one that chiefly concerns us is a goat feather.

At least, this is the way Ellis Parker Butler looks at it. He ought to know, because he is one of the most successful collectors of goat feathers on record. In the *American Magazine* he makes an open confession of this fact. Butler admits that he might have been one of our greatest humorists, and those who have read *Pigs is Pigs* will readily agree. Why, then, hasn't this gifted writer lived up to his possibilities?

Simply because he went here and there plucking goat feathers. Instead of sticking to one thing—authorship—he allowed himself to dabble in many things. He went in for business, politics, war relief work, and dozens of other side lines, all of which took time and energy away from the one thing he was best qualified to do.

Director in half a dozen different enterprises, and president of various committees, companies, and organizations, Mr. Butler came, in time, to lose the necessary power of concentration which story-writing demands for its utmost success. While other writers no more brilliantly gifted than he were forging ahead, financially and otherwise, he was, as he tells us in his article, collecting bundles and bales of useless goat feathers.

Stick to one thing. This well known author's confession emphasizes a very old truth that is commonly disregarded. Everybody knows

that a divided aim is apt to miss the mark. When a number of interests are clamoring for attention some are sure to be neglected, and no one of them will receive its due share of consideration.

Turn where you will, you will find that men of large achievement have been men of one idea. They have given the best of themselves to a single consuming purpose. Their success is the measure of their power to resist the fascinating appeal of conflicting interests and desires.

Every thought of Carnegie's was vitally connected with steel. Edison has said, "This one thing I know—electricity." Burbank spends his time experimenting with plants; he lets the other fellow tinker with machinery. McCormick, the reaper king, even dreamed self-binders at night.

Energies concentrated in this way and directed toward a single aim will produce marvelous results, even for the man of ordinary talents.

How often in business we meet men of average ability, often with little or no education to speak of, who yet have made notable successes of their undertakings. And just as often we encounter the other type, men of brilliant and well trained minds who are colossal failures from every standpoint.

The explanation is not far to seek. These men of small ability, realizing their handicap, have bent all their energies toward one thing, until they mastered it; while the others, conscious of their superiority, have dissipated their forces through random efforts in various directions.

Have you ever studied yourself to see how much energy you waste every day in getting ready to do things, in profitless conversations, in useless longings and vain regrets, in harmful recreations, in working past the efficiency point? Concentration means yoking our powers to the task in hand, so that all our energies are rendered productive. It means a focusing upon the one big idea that is paramount in our personal scheme of things.

"But," you object, "a man of one idea is narrow and usually a hopeless bore. If knowing but one thing is the price of success, I prefer to remain a broad-minded failure."

It will be found that one idea, when followed with concentrated attention and faithful devotion—if it is an idea worth following—will lead us far. We need have no fear of growing narrow in its service. Ideas have many sides. There are many paths leading to the door of Truth. Which path we shall choose matters little, so long as we set our faces toward the summit and keep going.

Many a merchant prince has discovered that the other side of merchandising is social service. Schwab finds that he understands the steel business better for an hour of music every day. The world's great pictures, quite as much as Wall Street, taught the elder Morgan the true value of money. Wendell Phillips, in his devotion to the black man in bondage, gathered aid and inspiration from classical literature.

Concentration, then, in its true sense, means knowing all sides of a subject, and this makes for breadth, rather than for narrowness of view. Go into any subject deeply enough and you will find that it is connected by invisible strands with other subjects that do not seem on first thought to be related to it. Few of us realized until recently how many separate and distinct factors were necessary in winning a great war. Wearing old clothes and saving walnut hulls seem a far cry from infantry charge and cannonading, yet they have proved to be integral parts of the same operation. When we begin unraveling a thread of thought, there is apparently no end to it. Now, concentration means keeping on this one thread until we have unraveled enough of it for our purpose before we take up some other thread.

ADVANCEMENT

THERE are two kinds of advancement: one inner, the other outer. The inner advancement consists in improving the quality of the man himself, his character, his experience, his skill. This ought to be the first concern of every ambitious young man. Instead of being keenly on the lookout for another job, he should be keenly on the task of learning how to put out better work.

As to the outer advancement, it is comparatively easy in this busy, restless, changing country of ours to get a chance at a better job. The test is in filling it.

It is a pitiable mistake to think that all you have to do is get the title, get the office,

get the authority, and you are made. No. Attaining this outer court of Success is merely approaching the examination room where so many are found wanting and are turned back.

It is no trick at all to get a chance at a more responsible job than you have now; the trick will come in holding it. And then the advantage of inner advancement will become apparent. You know, the directors of great enterprises are not simply in search of good-looking young men who can adorn a title and imitate the air of business men. A title is never a bit bigger than the man who holds it—and some mighty big titles shrink to mighty little proportions through the lack of ability of those who hold them.

What a young man wants is a sure investment—and merely getting a chance at another job is just a *chance*, that's all.

But when advancement begins within the man himself; when he advances from half interest to strength of purpose; when he advances from hesitancy of decision to decisive directness; when he advances from immaturity to maturity of judgment; when he advances from apprenticeship to mastery in the line of work he has chosen; when he advances from a mere dilettante at labor to a worker who finds a genuine joy in work; when he advances from an eye-server to one who can be entrusted to do his work without oversight and without prodding—why, there is no use making any question about that man's advancement; he is advancing; he is advancing himself and his work, and that is all there is to it. He is making himself irresistibly worth advancing. And the consequence is that the boss who does not advance him outwardly to the limit of his inward advancement is a fool who has no conception of his own interest.

After all, about the only doctrine of the old "Success" philosophy that is true forever is that, in all essential things, a man's destiny is within his own control. His outer world corresponds pretty accurately to his inner world.—*The Dearborn Independent*.

Beware of prejudice; light is good in whatsoever lamp it is burning. A rose is beautiful in whatsoever garden it may bloom. A star has the same radiance if it shines from the east or the west.—*Abdul Baha*.

A business never gets so old that it will take care of itself.

SIDE LIGHTS ON INDUSTRY

UNDER this heading will appear a business "review of reviews," especially regarding industrial conditions which are of such vital interest at the present time. We shall also take the liberty of making editorial comment from time to time.

SHELDON WORK WITH AUTO-MOBILE MEN

THE Nordyke-Marmon Company believes in educating its men and holding them to the interests of the company by that silken cord of loyalty which binds the willing worker to the directing power of authority.

The management realizes that it can buy a certain formal work of head and hand for a stipulated salary, but that the superwork of the heart—loyal, enthusiastic service—is beyond price. It cannot be compelled and it cannot be purchased with money. But it can be procured and secured by kindness, consideration, sympathy and justice.

Some of the things the company is doing for its men are mentioned in the July issue of *The Marmon Post* as follows:

"We hold monthly meetings of our shopmen. Chairs have been purchased for this use so that the men can be comfortably seated and prepared to absorb all that is said to them during the meeting. Instruction books on the car have been given to all employees. These they study and from time to time questions are asked about the car, answers to which can be found in the book. The general manager frequently addresses the men with a view to impressing upon them the importance of cooperation and the value of team work.

"In addition to these talks we have the very best speakers we can secure to come at times and address the men. At our last meeting we had Mr. Tolles, Vice-President of the Sheldon School, who made a splendid talk on 'Shop Efficiency and Advantages to Be Gained by an Organization Pulling Together.' At the present time we have thirty of our department heads and salesmen studying the course laid out by the Sheldon School."

GOODYEAR STARTS INDUSTRIAL COUNCIL

THE establishment of a council of industrial relations, giving representation to all employees over eighteen years of age, who are American citizens and have had six months' continuous service or one year's total service with the factory, has been announced by the Goodyear Tire and Rubber Co., Akron, Ohio.

This step concerns more than 20,000 Goodyear workers, as they will in the future have a voice in shaping the policy of the factory on such subjects as employment and working conditions and reconstruction problems generally.

The council will meet with the factory manager and is intended to be made a democratic form of management. It will be composed of an executive council, consisting of five men named by the factory management, the manager and assistant manager of the labor department, two foremen, to be selected by all the factory foremen, and six non-salaried employees. All questions of industrial relations will be passed upon by this body, and its first duty will be to formulate a plan to establish a legislative body somewhat along the lines of the national Congress which will give representation to the employees eligible to vote.—*Printers Ink.*

WHEN we can make Work as interesting, as thrilling as Life, we shall translate business to the highest plane of happy human endeavor. It is no impossible dream; every day we are moving toward its consummation—toward the welding of human toil and human interest."—G. E. Whitehouse, in *Impressions.*

THE HARVESTER PLAN

THE works-council plan of the International Harvester Company, and its acceptance (after a secret ballot) by seventeen out of twenty of the Harvester Company's plants, are worth noting.

The plan provides for equal representation of employees and management in the consideration of all questions of policy relating to working conditions, health, safety, hours of labor, recreation, education and "other similar matters of mutual interest."

In case of a deadlock, arbitration is compulsory. A detail of great interest is that foremen or others having the power to hire or fire are not eligible for nomination to the works-council.

The essence of the scheme is its recognition of the employees as factors in the management. It is not profit-sharing, but responsibility-sharing, that is offered. The men give up nothing, but they gain the right of making themselves heard in a legal and powerful fashion.

The company gives up something very definite—the assertion of a right to do as it pleases with its employees. But it gains more in theory anyway. It enlists the will of its employees to do their best.

A newspaper, or a sales force, the members of which spent much of their time in clock-watching, were interested in limiting output, or felt that their leisure, and not their job, was the essential thing in their lives, would not get far.

Industrial employees are beginning to realize the same truth, and when they realize it fully they will profit by it. Money is a great incentive, and the laborer is worthy of his hire, but there are stronger incentives to good work than money, and the Harvester plan is an effort to get at them and utilize them fairly.—*Chicago Tribune*.

* * *

Following the announcement of this plan for bettering relations and advancing the democracy of industry, all the men of the Harvester Company have walked out. No demands were made, no grievances stated. Either these men did not understand the company's aims or they were not satisfied. It looks as if the labor leaders were unwilling to have the men and the company co-operate. Apparently, their leaders prefer antagonism to harmony.—Editor.

COMMISSION BASIS AND PROFIT-SHARING

The Yellow Cab Company of Chicago pays the cab drivers on a commission basis, supplemented by a form of profit-sharing.

The drivers now receive twenty-three per cent of all fares brought in through regular orders to the company, eighteen per cent of fares on pick-ups, and fifty per cent of extra fares.

Economy of gas consumption is assured by allowing the drivers to buy their own gas from the company at eleven cents per gallon, practically half price, at the same time that a commission on the earnings is allowed.

On April 1, 1918, a Merit and Demerit system of classifying employees according to their efficiency went into effect, which at present affects chauffeurs, agents and operators of the Shaw Livery Co., and the Yellow Cab Co.

The corporation of its own free will determined to give its employees thirty-five per cent of its profits in the form of semi-annual dividends and bonuses, to be distributed according to three classifications of the employees, Classes A, B, and C, as determined by merits and demerits awarded according to the quality of service they render.

Cash dividends pro-rated according to total earnings, the percentages being established by the class, are given to all those in service for five out of the six months dividend period.

Each month an amount of common stock equal to ten per cent of an employee's commission or salary is set aside, but a stock certificate is issued to each man for a smaller percentage than this amount, determined by his class, while the remainder of the ten per cent in each case goes into a War Bonus Fund.

The certificates are translatable into stock at the end of each dividend period.

The War Bonus Fund is divided at the end of each dividend period among the three classes in proportion to their respective holdings of certificates.

There are excellent provisions for greater reward for continuous service, for the award of extra merits, for the fair handling of demerits, which are too long to be given in full.—*100 Per Cent Magazine*.

PROFIT-SHARING AT SEARS AND ROEBUCK'S

WE ARE very happy," says Julius Rosenwald, "over the results of this profit-sharing, not only by reason of its obvious success, but because of the independent position which it gives to the employee. An employee earning \$25 a week would have accumulated after twenty years, on the basis of the last two and a half years' record, approximately \$20,000. An employee receiving \$50 a week would, at the end of twenty years, have about \$40,000 to his credit, and it is estimated that this is the minimum.

"Inasmuch as the fund is invested in the stock of the company and the fund has already acquired more than 20,000 shares out of the 750,000 shares outstanding of the common capital stock of the company, it is not unlikely that in the course of years a majority of the stock will belong to the employees, either to those who have withdrawn their earnings in the fund and have retained their shares which they receive when they withdraw, or to those who are still participants in the fund.

"Under the terms of the plan a participant may withdraw his accumulated savings and profits any time after ten years. An exception to this rule is made in favor of female employees leaving to be married, who can withdraw their profits after five years of service. A further exception provides that, in case of the death of a participant, his relatives or estate receive whatever has accumulated to his credit, regardless of the length of service.

"In addition, the company still continues its anniversary check plan, and during 1918 distributed among employees under this arrangement \$319,000. Under this plan employees receiving less than \$1,500 a year, after five years of service, receive on their fifth anniversary a check for five per cent of their annual salary. On their sixth anniversary they receive a check for six per cent, and in the same ratio, up to the tenth anniversary of service, when the anniversary check amounts to ten per cent of the annual salary, and it continues on that basis thereafter.

The amount contributed by Sears, Roe-

buck and Co. for each \$1 saved by an employee is shown by the following table:

Period	Total Paid for Company	Company Paid for Each \$1 Saved by Employee
1916 (Half).....	\$ 412,215.55	\$3.09
1917	905,484.04	3.02
1918	1,077,883.19	3.26

The total contributions of the corporation amount to \$2,355,824 for the period of two and a half years. The employees in the same time have paid in \$656,229.—*Printers' Ink.*

BONUS SYSTEM IN USE AT KEYSTONE STEEL AND WIRE

BONUS payments are based on a period covering two weeks' service. The date which appears on the bonus check represents the final date of the bonus period. Payment will be made two weeks following the end of the bonus period.

The bonus is not a wage, but is a reward given by the Keystone Steel and Wire Company of Peoria, Ill., to employees for adequate service and proper conduct.

Continuous service during bonus periods will be absolutely necessary on the part of an employee in order to secure the full payment of bonus. A loss of one day reduces the bonus to eighteen per cent, a loss of two days reduces the bonus to ten per cent, and a loss of three days loses the whole bonus. The loss of any part of a day will be counted the same as the loss of a whole day.

An employee leaving the Keystone Steel and Wire Company will not be entitled to any unpaid bonus. (One of the prime objects of the bonus is to keep men on the job and steadily in the employment of the Keystone Steel and Wire Company.)

By improper conduct employees can lose the bonus for a pay period or have it reduced to such an extent as the labor department may decide. By improper conduct is meant coming on the plant under the influence of liquor, refusal to obey the rules of a department or of the plant, and the labor department may at any time establish any rule which to it seems just and equitable, the enforcement of which, in the judgment of the labor department, may result in greater efficiency, close relationship and cooperation.—*The Square Deal.*

THE COMMUNITY SPIRIT

WHAT is meant by industrial democracy? Surely it must mean "all for each" and "each for all"—in other words the community spirit. This means that we cease to work "for" our firm or employer, and begin, under the influence of the spirit of brotherhood, to work "with" our firm or employer. The great uplifting force is not a new organization of daily tasks, but a new approach by ourselves to accomplish those same daily tasks and duties. In short, the change is more in ourselves than in others. We can control our own mental attitude, whilst we cannot control the minds of others; and we can throw ourselves fully and entirely into a new and true and helpful mental approach.

The machinery of democracy is of no help if it begins and ends at our attendance on committees and councils, whilst we neglect to cultivate the community spirit. Industrial democracy must not be viewed as the political machine—and a sort of perpetual motion machine at that. Industrial democracy is the underlying mental attitude of all sections of a business organization in the work of co-operation towards the same objective. The true spirit of industrial democracy must be awakened by the assurance of equal opportunity for all. Under conditions of true industrial democracy, if we suffer from real wrongs, we must possess within ourselves the power and opportunity to voice the need for the redress of such wrongs. Having the opportunity for self-expression by ourselves, we must recognize the equal rights of all others to the same opportunity. We must not grouch and grumble at the conditions of our employment, or rail at and backbite our firm.

Under conditions of true industrial democracy, we ourselves have the remedy in our own hands. We are the servants of the community, equally with our employers. If we attempt to remedy wrongs by "strikes" or "ca'canny" we sin against the true community spirit. We cannot injure the community without injuring ourselves to a still greater extent. The community spirit teaches us that if we want higher wages we must render better service to the community; that if we want more leisure to enjoy educational advantages, and to improve our mental outlook by country rambles and visits to picture galleries, and to bring within our reach all the higher ideals, joys and opportunities of life,

we must organize for increased output in fewer hours for the whole community. In short, industrial democracy must teach us the great outstanding fact of life that we cannot achieve any betterment of our condition by attempts to take from the common stock of the community more than we ourselves have by service put into that common stock.

Industrial democracy can only give us opportunity. That is all it can do for us. If we are suspicious and distrustful grumblers living under conditions of industrial democracy won't help us to achieve higher wages and shorter hours. We must look to the cultivation of the true community spirit to lift us and elevate us. We must convert the suspicious doubters. We must stimulate our helpful comrades by a better common understanding of our mutual interdependence upon a continual stream of "community" exchanges to vitalize industrial organization and make industrial democracy a real power for the uplifting of the workers.—*Leverhulme—Square Deal.*

EDUCATION NECESSARY BOTH FOR EMPLOYER AND EMPLOYEE

THE workingman is not the only one who needs education; the employer needs it as badly, if not more. We must teach the employer of men that labor must have a greater share in the prosperity it helps to produce. We must show the employer that the man who works for him is entitled to a minimum wage which shall give him enough to live on and something over. We must make the employer see that a new economic system is coming, that cooperation, not competition, will rule the industrial life of the future. Competition was the habit and invention of the savage—cooperation is modern and more efficient.

When you return to-night to your home and all that it means to you, realize that there are men in the world who would destroy it and the principles which make home life sacred; realize that these men are using modern sales methods to secure followers for their creed; then go out and get busy, urge all men in the publishing and advertising business to give their thought and their effort to offsetting the spread of these ideas by education and advertising.—*Printers Ink.*

**THE REVEREND CHARLES STELZLE
ON PREVENTING UNEMPLOYMENT**

BREAD lines and soup kitchens are always demoralizing; and they don't go far enough in solving the unemployment problem.

Unemployment is in itself the cause of demoralized character. It is almost worse than hunger. A mechanic out of a job for a long time rarely "comes back."

Some day we shall say that society is as guilty if men do not work as though it allowed them to work under unsanitary conditions.

But the task of finding work for men must be democratized; the responsibility must rest upon every man who has his power to give another man a job.

There is no panacea for the unemployment problem. But there are many single factors or remedies which will help solve it.

Here are some of them:

National, state and municipal employment agencies. They can't create jobs, but they may bring the jobless man and the manless job together.

Abolition of child labor. One million children in industry should be replaced by half a million adult workers.

Industrial education. Our public schools are to-day conducted primarily for the six per cent of the scholars who go to college. The other ninety-four per cent (children who are soon to enter industrial life) are largely left to shift for themselves. They should be developed into competent workers.

Vocational guidance. Many young men and women at eighteen or twenty find themselves in "blind alleys," unable to go any farther because they got a wrong start.

Industrial efficiency. It's the man who is least efficient who loses his job first. Even trade unions recognize this fact, and many of them are conducting efficiency courses in their official journals.

Change the curve of employment. Seasonable occupations are one of the curses of industry. The big shoe factories have already remedied the situation in this industry in this respect. It may be done in the clothing industry. And some day enough of us will be content to receive our laundry on some other day than Saturday, so that laundry workers will be steadily employed six days in the week,

instead of being rushed to death half the week and working at half speed the rest of the week.

Compulsory, subsidized, unemployment insurance, the trade bearing the cost. An industry is not self-supporting unless it yields wages not only for the time of employment but also for the time of inevitable unemployment as well, unless it maintains all the men required by it both while they are in active service and while they are standing in reserve. Every industry not self-supporting is a parasite. It remains alive only because healthy industries are giving of their life blood to sustain it. Any industry that cannot pay a living wage has no right to live.

Greater consideration of the human aspects of the unemployment problem. Men are of more importance than machines. They must not be regarded as just so much equipment, which may be scrapped whenever it suits the convenience of the bosses. If it is true in times of prosperity that capital and labor are "partners," then that partnership must not be abruptly severed when hard times come.

Whether we have a right to depend upon public work merely to give men employment is a debatable question. When we do so, we may put down as fundamental the following propositions:

The work must have permanent value.

It should be given primarily to citizens.

Standard rates of wages should be paid.

Ability should be the first consideration in employing the workers.—*Syndicated Press.*

INSTALL SHELDON DEPARTMENT

THE Spencerian School, of Cleveland, is now an approved school, under the inspection of the State Department of Education, and graduates of that school are granted state commercial teaching certificates without examination. Hundreds of high schools all over Ohio are organizing commercial departments and there is a great demand for well-trained teachers in commercial subjects. This school places emphasis upon methods of teaching for teachers of all commercial subjects in high schools. The spring and summer terms offer superior advantages to teachers. During the coming summer, teachers will also have opportunity to take the full Sheldon course in the "Science of Business."—*The Ohio Teacher.*

A REMINISCENCE

By G. R. McDOWELL

MAUDE was a chattel—an industrial slave. She did not know this fact. She did not understand that she worked twelve hours every day in the year for meagre reward, for what understanding she had is such as is given to mules—sure-footed and plodding. She was fat and sleek. Her twelve hours of rest each night, with food and drink, were compensation enough for the work, which she regarded as play.

Maude was the personal property of the Cherry Hill Tramway Company. The other assets of the company were a half-mile grade up Cherry Hill, some early Victorian rails and a horse-car of a primitive type, with the rear platform sufficiently extended to hold one man and a mule.

When you came to the foot of Cherry Hill, where the conductor of the electric car called out "End of the line; far as we go," you saw the antiquated car of the Cherry hill line, with Maude, attached by two stout leather tugs, patiently awaiting chance passengers for the route. There was nothing at the top of the hill but some rusty cans, and a peanut stand, and the top of the hill. There was no particular reason for going up Cherry Hill, except—like the king of France and his forty thousand men—to come down again, for there was a peanut stand at the bottom of the hill and also a very good collection of rusty cans. These collections of tins are usual in Colorado, and never interesting to the wayfarer, save as a suggestion of lack of fresh food in a desert country, and the number of men who have found sustenance, if not happiness, in the long since consumed contents.

The chance passengers in the course of days of perpetual sunshine were not a few. All went up Cherry Hill simply to come down again with Maude and the car. Up the steep half-mile grade Maude drew the car at a snail's pace. When the top was reached, the driver set the brakes, announced the end of the line and a stay of ten minutes, unhitched Maude, hooked up the tugs, and turned the animal

loose. Instead of browsing around the hill-top, as a horse or a goat would have done, Maude walked deliberately around the car and mounted on the rear platform where she spent the ten minutes' wait in patient expectation of her well-earned ride.

The ten minutes are up. The driver calls, "All aboard." The brakes are off. The car glides down the grade, pitching and rolling like a submarine chaser in a choppy sea, while the delighted mule waggles her ears, blinks her eyes, and sways with the rhythmic motion of the car, but never raises one sure hoof from the floor until the wheels have ceased to turn and the car is at rest once more at the foot of the hill. Now she steps deliberately to the ground, and proceeds voluntarily to the forward end of the car to be rehitched, turn the vehicle about, and, at the end of twenty minutes' wait, she repeats the trip.

The passengers go up Cherry Hill to see the mule ride on the rear platform. But Maude goes up for the same reason a child climbs a toboggan slide—to come down again. The driver counts the passengers and takes ten cents from each, but Maude regards them not. Hers is not to reason why. Hers but to plod and ride.

With it all, Maude is the happiest of creatures. This Cherry Hill, with its old scrap road and its dilapidated tram-car is her toboggan. Maude doesn't tell all she knows. That she is wise, is beyond question. It may be doubted, however, if she knows that in the year 1902 she was a real political power in the Seventeenth Ward. For, when the bipartisan judges of election got tired waiting for electors, they would, with due gravity and assumed solemnity, place in the ballot box a straight democratic ticket for Maude. It is said that Maude voted forty-seven straight tickets that day, and the ward went democratic. But Maude was away on the Cherry Hill toboggan, enjoying herself, and never knew how much she had contributed to the success of the democratic party.

SOMETHING NOT FOR SALE—

REAL SUCCESS

By ORISON SWETT MARDEN

A SUCCESSFUL business man, when interviewed regarding his career, said that when he first started out he made up his mind there was nothing in this world that was worth a lie. "I never worked with a man without winning his confidence," he said. "I always told him the truth and he soon saw that I was to be trusted."

Is it not a grand thing to see a young man who is not for sale, who holds his honor above every other consideration, regarding it too sacred for the stain of a dishonest act or questionable method, though there might be millions of profit in it? Truth is one of the laws of success. Lies are liabilities; truths are assets.

Many a man has made a fortune who cannot look himself in the face without being shamed, because he knows that he has violated the sacred divinity within him; that he has not kept faith with himself; that something sacred has gone out of him. He has succeeded in business, but he has failed as a man.

A great many qualities are necessary to make the highest type of a man—physical strength; mental vigor; forcefulness; a progressive spirit; a lion-like courage; a strong initiative—all of which qualities must be modified by a tenderness, a womanly sensitiveness. Mere head qualities, however strong, are not sufficient—the great heart qualities must accompany them.

Much of that which passes for success in America is a miserable failure, because no man is a success who has debauched himself in the process; who has lost the best part of himself on the way to fortune; who has dropped his manhood; who has swapped his integrity for dollars or some other material advantage. There is a tremendous difference between being a success as a dollar-chaser and a success as a man.

The best part of success is not in the business done, nor in the money that is made; but in the increase of personal power; the growth and education; training, discipline, character-building, the satisfaction which we have gotten out of it, the use we have made of our careers for helping others, and our increased self-confidence.

The majority of men who work so hard to get something to enjoy life with lose the capacity for enjoyment in the struggle to get that very thing. No man or woman is a success who has paid too dearly for it. There are thousands of men in this country who have succeeded in piling up a fortune but who have not only dropped their manhood on the way, exchanged the best part of themselves for dollars, but also have trodden down their health on their way to fortune and are now in sanitariums or traveling all over the world trying to get health and happiness out of the very money they have obtained at such a sacrifice.

Many of the most pathetic failures in the world today are millionaires. They have triumphed in material getting. Their motto has been "to get and to hold," not "to do and to be." They have succeeded in piling up the dollars but have failed miserably in everything else. They were not men before they were millionaires.

With them, money has been everything—their idol; their god—and they have sacrificed all that is worth while for it. Their wife's welfare, their children, their home life, their friendships—everything that is really worth while in life—have been made to give way to the dollars. They have traded their integrity for merchandise, swapped their manhood for wealth. With them, the end has justified the means. The dollar has had the right of way.

A successful man whom I knew very well said to me that the best part of himself had never been brought out in his business, as he was never in love with it. He went into it because there were dollars in it. He knows that he has never developed a tithe of the man that was latent in himself. He said he felt that there was the making of a better man in him, but he went into a business which made no special appeal to his higher, finer senses but which instead developed his cupidity and cunning, and aroused his selfishness and greed. He succeeded in making the money, but he failed to make a life; he failed to bring out the man in him. In other words, he dwarfed himself while fattening his pocketbook.

Here lies the great danger of choosing a

career merely because there is money in it, and not because it will develop the largest, truest character—a vocation which will bring out the largest, grandest man. The money-making prospects in any career should always be secondary to the man-making prospects which a career is likely to call out.

Multitudes of people today who have but little money and who are not known outside of their own small communities are really great successes when measured by all that makes true greatness—their heroic endeavors, their brave battle, for years, with obstacles, playing a losing game with fortune. Their great patience and wonderful self-control under adversity, and under the criticism and denunciations of those who do not understand them, are evidences that they have succeeded.

He is not rich who can be made poor by theft, by fire, by flood, or disaster at sea, or by failure in business at home. He only is really wealthy who carries his riches with him, who would still retain his greatest wealth if every material thing he possessed were burnt up or lost in a shipwreck.

The only question with Lincoln regarding any proposed step was, "*Is it right?*" not "*Is it expedient?*" He never stopped to consider the consequences to himself. This was of minor importance. Justice and right ranked so much higher in his mind than Abraham Lincoln, that he was lost in comparison. "If it is right, I will do it, whatever comes of it," was his decision.

Why is it that we find in every community persons who carry weight and influence out of all proportion to their money or their ability? It is because they stand for the right; because their records are clean, their characters white; because they are intrenched in principle.

The world listens when truth, when real character, and not sham or pretense, speaks. The right speaks with all the force of law. We instinctively feel that there is something beyond and above the man that speaks; that he is merely voicing a high principle, a divine force; that he is merely a transparency through which we see and feel the power of the infinite law.

There is no power on this earth that can hinder you from being a magnificent success in everything that is worth while.

Not to have money or real property is not real poverty. Poverty of intelligence, the

poverty of character, of manhood, of womanhood—this is poverty indeed.

There is no doubt that we were sent here to make good. Every person who leads an idle life, an aimless life; every person who puts his arm into the great granary of life and takes out what others have planted, harvested, manufactured, and put into the world's warehouse, without adding anything himself, is a thief, a traitor to his kind, to say nothing of the treason he is committing upon his own soul in dwarfing his own powers, in emasculating his ability, emasculating his brain.

There are no character gifts. Character is earned, never bequeathed. No father can add one iota to his son's character by anything that he puts into his will. Character is a personal quality which must be earned by personal effort, and the man who does not do honest, earnest work cannot be a real man. The very laws of the universe have decided that "work or starve" is Nature's motto. Starve mentally, starve morally, and stunt and blight one's faculties—this is the penalty of idleness.

No man ever yet got around his God. Law is law, and God's law is inexorable. No one being ever yet changed it one iota. The processes which build man, which make character, are ever the same.

Seven Ages of Man

The seven ages of man have recently been tabulated on an acquisitive basis, as follows:

First Age—Sees the earth.

Second Age—Wants it.

Third Age—Starts to get it.

Fourth Age—Decides to be satisfied with half of it.

Fifth Age—Becomes still more moderate.

Sixth Age—Now content to possess a six by two foot strip of it.

Seventh Age—Gets the strip.


Making Himself Felt in Business

"What's that boy of yours doing now, Uncle Gabe?" asked the returned villager.

"He's takin' drawin' lessons up to the city."


"Didn't know he had any artistic tendencies."

"He ain't. He's a-learnin' to be a dentist, by heck."

N THE sense of supplying needed funds for conducting the world's work on the one hand, and the needed man-power to do the work on the other, neither capital nor labor can be said to be dependent or independent. But for the accomplishment of the things that are good for the race, such as development, growth, progress, and happiness, they are interdependent, and for the best possible results they must *each be for the other first*.

—Sheldon.



HEN employers and employees stand united in the promotion of a common cause, then distrust will be supplanted with *confidence*, hatred with *love*, disloyalty with *loyalty*, and misunderstanding with *full understanding*. ¶ They will then be fighting the same battles with the same implements behind the same breastworks, and each have the same objective. There is a *sure and effective remedy* for unnecessary industrial evils.

—Sheldon.

THE BUSINESS SCRAPBOOK

IN WHICH there will appear ideas and suggestions of a practical and inspirational nature gleaned from various sources. Everyone is interested in "how others do it," and "and what others think." We shall be grateful to our readers for any contributions of this kind. Due credit will be given in each case.

ANALYZE YOUR GOODS

By H. N. Tolles

A HUNTER, when found shooting his gun straight up in the air, was asked how he expected to bag ducks that way. He replied that he was shooting at random and trusting to Providence.

In the old days of competition there was so much business for every manufacturer and dealer that he could shoot into the flock with almost any kind of selling talk—in fact, he frequently had to be "held up" in order to give the customer a chance to buy. He simply shot at random and a kind Providence took care of his business for him.

A new era in selling has dawned. We are living in an entirely different business world to-day than five years ago. Since the signing of the armistice and the peace papers there is a tremendous hustle for business. It will be intensified as the months and years go by.

In selling stoves, the manufacturer and his salesmen, the dealer and his salesmen, are on the same side of the counter—their interests are mutual. The customer is on the other side. He is the ultimate consumer. The manufacturer and dealer, with their salesmen, must know, not guess, at those selling points on the proposition which will *secure*, and not simply *procure*, the patronage of the buyer.

In scientific selling there are many elements that enter. Someone has said that salesmanship is simply the transferring of the picture that a man has in his mind of his proposition to the mind of the other. In photography we know that we cannot get a clear picture from a foggy negative, and a man cannot transfer from his mind something which he does not possess. Hence, one of the things that he must know is his goods, from the raw material to the finished product, with all of its possible uses.

"Analysis" is the biggest word in the business man's dictionary. If a man can analyze an objection, he can answer it. The answer is in the analysis. No man can answer a letter better than he can analyze the letter. No man can overcome an objection in selling unless he is able to analyze that objection.

Analysis is the key that opens the door to a complete knowledge of the article to be sold.

It took eight printed pages to outline the analysis of one pair of patent-leather shoes. The writer had an opportunity to study this analysis quite carefully, and he found that the raw material in one pair of patent-leather shoes came from fifty-two countries and states. He took this analysis to a State Street shoe dealer, who pronounced it one of the most wonderful things he had ever seen. The dealer said, however: "If you were selling a man shoes do you think that he would listen to all of those points?" I immediately replied: "By no means." He would no more use all of the points in selling shoes than a doctor would use all of the drugs in a drug store.

The doctor must diagnose his case and virtually go to the shelves of the drug store and pick out the particular remedies, measure them in proper proportions, put them into a sugar-coated pill and prescribe their use to the patient. And so the well-trained salesman analyses that store, so that he knows all of the points. He diagnoses the need of his customer and from his analysis of his goods he selects certain points that will create definite effects in the mind of the prospective purchaser. He rolls these points up in a 'logical, "sugar-coated," pleasant-to-take, selling talk. He is not only fair to himself and his house but he is also fair to the customer, because he knows that no transaction is a good transaction unless it is mutually advantageous to all parties concerned.

Thus he secures permanent and profitable patrons while the haphazard, "put-it-over" salesman simply procures one customer to-day, another one to-morrow, and thus, like the proverbial butterfly, sucks his honey by chance from any passing flower.

So, in order to meet the demands of this new era in selling, business men must become students and one of the subjects they must master is a complete knowledge of their goods and the most tactful methods of presenting their ideas to those whom they seek to persuade.

PEEPING INTO A THOUSAND FILES

WE have lifted this almost bodily from the pages of The Office Economist, and we are not only honest about admitting it, but we take a keen satisfaction in giving that publication a well-deserved credit for so thorough an analysis of an extremely difficult and "louchy" subject. Sinari C. M. Leod, the author, surely is master of his subject, and readers of THE PHILOSOPHER are bound to have not only food for thought but a very pointed and prickly stimulus for action in the matter of practicing "salesmanship on paper."

HENDERSON, the successful, received one of the big surprises of his business career a few days ago.

It began casually enough; just an ordinary little argument with a file clerk about a letter that couldn't be found. It had to be found—an order of several hundred dollars from one of the best customers of the house was involved. As a last resort, he took some of the folders himself and stayed behind after the office closed. As he glanced at letter after letter and recalled names long since forgotten, he felt as though he were reviewing acquaintances from years long past. Some, he remembered—old customers who had been with the firm since the beginning. What were they doing now?

He read some of these letters more carefully. Surely this one had not been sent to J. M. Thomas, that big, good-natured, smiling friend and customer of his salesman days. What had he thought of the statement, "any business man could see the fault was not ours?" He could just picture Jack Thomas reading the sarcastic inference in the word "business!"

He read more. Folder after folder gave him fresh food for thought. He read inquiries and the answers, complaints, adjustments, credit applications and refusals. And, as he read, he saw his business as he had never seen it before.

He forgot about the lost letter which might mean a few hundred dollars; here were letters which were costing thousands of dollars every year. Here were thoughtless letters, indifferent letters; all losing business, irritating customers or disgusting them, overlooking possible orders, neglecting profitable leads—destroying good will.

He saw what many other executives would see if they read through some of their files.

The next day, with characteristic thoroughness, he made a further analysis of the situation, which confirmed his first impression and led to immediate steps to remedy the situation. At the end of six months it was an established principle of that business that every letter was to be considered, not as

an irksome detail of the daily grind, but as a golden opportunity for building business.

This was not accomplished by those "it hurts me more than it hurts you" conferences, or by those dramatic mementos in business fiction which change the hero's career. It was not a matter of improving the letters, but of improving the writers. It was not a matter of standardizing forms and paragraphs or of enthroning correspondence critics. It was a matter of making each man his own critic, and, above all, of training the correspondents so that they were fully awake to the tremendous possibilities which lay before them.

This process of remaking correspondents is going on in hundreds of business concerns to-day; and there are thousands of others which are suffering because they have overlooked its importance. To those who are engaged in the task of guiding this process it is especially fascinating.

The ordinary everyday business of making and buying and selling presents problems just as interesting. The most ordinary transactions present their letter-writing problems. In fact, it might be said that the most commonplace transactions present the most difficult problems, because too often the "routine" situation leads the correspondent into the pitfall of the "routine" letter.

In reality there is no such thing as a "routine" letter; and yet it is this "routine" letter idea which is insidiously eating into the heart of modern business. Sooner or later, every letter has a tendency to become "routine" to the correspondent who has not the vision to see his opportunities. That is why, so frequently, the longer a man is on the job, the worse his letters become. He grows stale.

We have read much of the "tired business man's" baleful influence on literature and of his degrading effect on the drama—but these are ennobling compared to the tired business man's effects on the business letter.

He forgets that every business letter is a sales letter. When it is not actually selling the goods, it should be "selling" the house—creating good will for the business and laying foundation for future sales.

WHEN SALES ARE SLIPPING

EVEN experienced and successful furniture salesmen sometimes find themselves falling behind in results, and cannot locate the reason.

Every little while they see a customer walk out without buying, although the goods are all right, the price fair, and the service of the store all that it ought to be.

In nearly every case the reason for this condition will be found in the fact that the salesman is not bearing down hard enough on his efforts to sell. He is not concentrating his mind on his work. It may be that he is so used to success that he has fallen into the habit of taking things as they come. Or, perhaps, he is thinking of the promotion he desires, or some grievance against the store, or he may be worried about domestic matters.

Whatever it is that has taken the edge off his selling ability, it is something that has no connection with the work in hand. The salesman himself is probably unaware of the handicap this condition is placing on his work.

If he could realize that he is failing to concentrate his mind, he would pull himself together, banish his personal worries while at work, and apply himself to the job as a good salesman should.

By all means think exclusively of your work while you are engaged on it. Never allow your attention to be taken off it by outside considerations. You can't do justice to yourself or the store if you allow financial or domestic worries to occupy your mind while trying to sell goods. The customer will notice your abstraction, or inattention. Your face will show it, and this fact will work against you in making the sale.

Do not let thoughts of what you will do when you get the next promotion interfere with what you are doing at the moment. You may never get the hoped-for promotion anyhow, or at any rate you will not deserve to get it except by doing your level best in your present position. And you cannot do your very best unless you give undivided attention and interest to every detail. Concentrate on making good wherever you are, for that is the only way to prepare yourself to take on larger responsibilities. These responsibilities, such as becoming buyer, manager or assistant manager, etc., and the advantages that go with them, naturally fall to the men who are best prepared to shoulder them.

The retail salesman whose thoughts are wandering abroad makes an unfortunate impression on his customer. The latter gets

the idea that he is not getting the attention and the service to which he is entitled. If it were nothing but a matter of the customer selecting certain goods with which he was already familiar and expecting nothing of the salesman but the entering of his order, it would make little difference whether the salesman was wide-awake, interested and capable. In most furniture sales, however, the purchaser requires information on all sorts of points that the salesman can give, on style, quality, construction, wood and relative value. He expects to be well sold, as well as to get value for his money. If the abstracted salesman cannot let go of his personal troubles long enough to advance all this information, or have it ready when asked for, he will either lose the sale or at least give the customer the impression that his purchase is a matter of indifference. It is not the store alone that suffers in such cases. The salesman has thrown a hurdle across his own path to progress and promotion.

Good salesmen are ambitious. And ambition and inattention to the work in hand are not compatible.

* * * *

This article, which appeared in a little house organ *Northern Furniture*, emphasizes the necessity of cultivating the positive quality of concentration. Just recently one of our readers wrote us asking: "I have difficulty in keeping my mind fixed on a subject. How can I improve?" The reply to this reader may be interesting to others:

Keeping the mind fixed or centered on any object of thought for a longer period than fifteen seconds is very difficult if not well nigh impossible.

Concentration is intense attention: It is focusing the activities of consciousness and perception on a single point, like the collected rays of light in a lens: it is obtained mentally by narrowing the field of consciousness—excluding the unconscious, the subconscious, and the semi-conscious. It can only be done by constant practice. It requires the exercise of will power in its three forms of volition. You must choose to concentrate (decision), you must concentrate (action), you must continue concentrating (repetition).

Attention is accompanied by molecular motion in the brain. Like all motion in the universe, this motion tends to become rhythmic. You cannot keep attention absolutely

fixed, for that would stop the motion and destroy attention. Attention must be dynamic. But, as the brain becomes fatigued from even a small effort of concentration, and tends to wander away into by-paths or to the outer and shadowy realms of consciousness, it must be repeatedly called back to its task.

SUCCESSFUL SALESMANSHIP AXIOMS, AS GIVEN BY FOUR BIG EXECUTIVES

GOOD appearance counts for much. Neatness and modesty in dress are all-important.

Cultivate pleasing manners. Courtesy and patience win customers.

Have confidence in yourself, in your goods, and in the firm you represent. You can then win the confidence of your patrons.

Have a thorough knowledge of the merchandise you are handling.

Never exaggerate the quality or price of goods.

Don't be afraid to show the entire stock, even if you do not make a sale.

Always be willing to do more than your duty, and do it properly.

After selling a bill of goods, tell the customer of other bargains throughout the store.

Make every day a successful day, as a successful day is a restful day.—*George W. Montgomery.*

* * * *

ALWAYS look ahead and strive to equal the man above you.

The man who starts in at the bottom and learns every detail of the business is best equipped for a job at the top.

Neat appearance and a pleasing personality are big factors in successful salesmanship.

Always look out for the interests of the firm. It will pay in the long run.

Tact in offering suggestions to customers leads to many sales that would not otherwise have been made.

Never let a customer go away dissatisfied. Successful salesmen do not have any but satisfied patrons.

Strive to have the highest sales record in your department. That is what salaries and promotions are based in.

Don't be afraid to do more than you are paid to do, and don't shirk responsibility.

Hard, persistent work, combined with ambition, honesty, courtesy, and a pleasing personality, will win success in any line of business.—*A. L. Kosner.*

* * * *

TACT is the most important factor. The ideal salesman is one who possesses it, with a combination of other good qualities.

The over-courteous, over-enthusiastic, and over-persevering salesman is not successful, because he hasn't tact.

A good salesman is sometimes spoiled through an over-abundance of any one certain quality.

Too many salesmen treat all customers alike. They lack ability to judge human nature, which is another important requisite.

Often a little less enthusiasm and a little more resourcefulness will help make a better salesman.

Resourcefulness is a counter quality to perseverance and enthusiasm.

The successful salesman must possess intelligence. This does not necessarily mean knowledge. Intelligence is a natural quality.

Intelligence, courtesy, perseverance, enthusiasm, resourcefulness, judgment of human nature, and tact are the basic qualifications of salesmanship.—*S. M. Hitt.*

* * * *

ENTHUSIASTIC interest is a most important qualification, without which no one can succeed.

Truthfulness and ability to obtain the confidence of customers are absolutely essential.

Honesty and fair dealing are the essence of success in any business, and particularly in salesmanship.

Personal appearance of a salesman has a great influence on customers.

Every visitor to the store should be treated with equal courtesy, whether a sale results or not. It pays to please the person who is simply looking at goods.

Information obtained by reading trade journals should be put to practical use by applying it to selling methods.

Never make promises which cannot be absolutely fulfilled. Broken promises make dissatisfied customers.

Be careful not to use words and expressions that may grate on customers.

Be satisfied with nothing short of perfection.—*Lindsay T. Woodcock.*

TYPES OF THE BUSINESS CRIMINAL

By RAYMOND J. MARTINEZ

THE man who peddles his wares in a basket, and the one who stands on the street corner to sell passers-by some worthless trinklet, may be swindlers, but little is expected of them; the people who buy their goods know that they are dealing with men who have not had the advantages of an education that would influence them to pursue honorable methods in their dealings with their fellow men.

Many of these men, some unscrupulous, cruel, vicious; others dishonest, go through life without ever committing crimes serious enough to bring them within the limits of the criminal code; and so it is with many of our business men higher up, not necessarily the heads of our large industries, but perhaps most of all the men who operate small establishments, men whose ambitions are great, and whose abilities are limited.

Among such men may be found some who appear to be persons of high principle. They are great pretenders and deceivers. It is not uncommon for these masters of deception actually to do a generous deed now and then. "If," said Frederick the Great to his minister, Radziwill, "there is anything to be gained by it, we will be honest; if deception is necessary, let us be cheats." Such is the policy of the man who would be honest on the surface, but a thief at heart.

One would hardly refer to a man who carries on a legitimate business, and who commands respect in his community, as a thief, no matter how much inclined he might be to take advantage of the people with whom he deals; one would talk of him as a "sharp dealer," or as "close."

If a man should be called dishonest because he deducted a cash discount after the time had expired, he would be furious; he would consider that he had a just claim for damages against the person who dared say he was not honest. But what is he? If a man offers to another a certain quantity of merchandise for a fixed price, less a certain discount if payment is made by a certain day, and if this offer is accepted, then the pur-

chaser binds himself to pay the full price for the merchandise if he fails to settle for his purchase before the expiration of the time set for the discount. The man who sells is likewise bound to allow this discount if payment is made before the expiration of the time fixed. Here the advantage lies with the purchaser, for he has the goods, and if he is inclined when he pays the bill to deduct the cash discount, though he is not entitled to it, he may do so, and the seller has virtually no redress. It would not be worth the seller's time to bring such a matter before the courts for settlement. Cash discounts seldom amount to more than two or three per cent of the invoice price of the merchandise purchased.

Still worse, the seller may be a manufacturer, who is trying to sell his products through the dealers to the users, and he cannot in many cases afford to antagonize even the unfair dealer who would take advantage of this very fact; so he must "grin and stand it." This the seller ought not do, but keen competition forces many manufacturers and jobbers to allow what in different circumstances they would demand.

The man who takes the cash discount when he is not entitled to it is bad enough, but there is still a worse type of wrong-doer who invades the business world. He is the little storekeeper who has absolutely no regard for business ethics. He is the man who orders a quantity of goods shipped to him, and when the shipment arrives, changes his mind or decides that he cannot pay for it and leaves it at the freight office, depending upon the railroad company to notify the shipper that the goods are refused. When he is approached, he simply shrugs his shoulders and says, "I don't want it," absolutely without regard for the fact that the shipper has gone to some expense in making the shipment. Or, he may receive the material, and if he cannot sell it as soon as he had expected, he refuses to pay for it, bundles it up carelessly and sends it back to the shipper, freight collect. This he does realizing that the seller will find it less expensive in the end to accept the return of the goods rather than

enter into a lawsuit, which requires time and money.

Perhaps it would be astonishing to know the amount of money lost every year on account of such practice. The straightforward business man, upon discovering that he ordered goods in excess of his requirements, would ask to be allowed to return a portion, offering to pay the expenses connected with sending back whatever he does not need.

There is but one remedy for these evils, and that is to let the selfish, inconsiderate business man understand that he must at least imitate the fair-minded man of business. This, of course, would make it necessary for the people who really manipulate the business of the country to establish strict rules concerning the cash discount and the return of goods, or, rather, to set a standard and compel the unscrupulous man to live up to it. The honest man sets his own standards, and, happily, it can be said that among the business men of this country—small and large—there are not many who would need to have standards set for them, but those who do, are all the more to be despised because of the many examples around them.

There is still another petty wrong-doer worthy of mention. He is the employee, usually a salesman, who robs his employer with a boldness that is surprising. It is not uncommon for an unscrupulous salesman to sit in a hotel for days together, and send in to his firm expense reports showing charges for trips to several different places which he never visited. There are not many such men. But, however, few there are, they are committing crimes which ought not to be encouraged or allowed to pass unnoticed. Stealing is stealing, regardless of the manner in which it is done. No man has a right to allow another to steal his goods or his money, for in doing so he is harboring crime. Yet in this country it is almost a custom merely to discharge an employee who is caught stealing.

To destroy or reform every rascal now out of jail—if such were possible—would be to rob the world of much of its interest. For some of them are fascinating men. It may be—though it ought not be—easy to forgive a man who, through sheer cleverness, is able to outbargain his competitor or the man with whom he trades. But the stupid, mean creature who seeks to hide his unworthy deeds

by proclaiming that he is honest, is a subject much to be despised. For to one man he is the soul of honor, and by another he is known to be a thief. Everybody knows that he is sullen and stupid; he usually is very suspicious of other people, and always exacts full measure for himself when he trades. "He is great," says Emerson, "who confers the most benefits. He is base—and that is the one base thing in the universe—to receive favors and render none."

UNCLE SAM'S START ON THE "THREE R'S" OF AVIATION

"**R**EAD AND (W)RIGHT"—whatever comes or doesn't come, their names will always lead as discoverers—as pioneers of the air.

Here is a very easy and a most forceful example of how memory's Law of Association applies—for who can forget those names that also stand for the first two essentials of education—training—culture?

One is left with the mental query, who will be the other "R" of aviation—who will perform the next great feat of science and skill by which Uncle Sam will maintain his supremacy as a discoverer and a performer in the last element conquered by man?

MAN'S WILL

A MAN'S will is nothing more than the steam generated when a white-hot *desire* enters the *mind*.

Man's *mind* is like the water of the sea,
It changes, ripples, eddies—constantly—
Restless, unstable, yet a mighty force,
Controlled, directed, in its proper course.
Desire is a flame both fierce and hot,
Consuming all it touches, sparing naught.
Where *flame* and *water* meet—a burst of *steam*,
More powerful than science dares to dream.
Desire consumes the *mind*, and *will* remains,
More mighty than the steam in breaking chains.

Each man within may have this driving force,
When *desire* enters in to set the course.

—Pearl Garrison Coy.

Rulership by any class, whether that class consists of autocrats or commoners, is tyranny, because it is government of other classes without the consent of the governed.—L. C. Ball.



THE BUSINESS PHILOSOPHER AMONG HIS BOOKS

THIS Department endeavors to acknowledge all books received, but can review only such as promise to be of practical service or inspiration to Business Men and Business Women Who Think. For the convenience of readers, any book mentioned will be supplied by BOTH SIDES Bargain Book Department, 36 South State St., Chicago, Ill., upon receipt of price, plus postage, if any.

THE *Office Desk and Surroundings*, published by the B. F. Goodrich Company, of Akron, O., gives a brief list of rules for the arrangement of a desk to the best advantage:

1. Only papers, folders, and other material regularly needed at the time should be on the working surface of the desk.

2. In front of the center drawer a small compartment should be laid off by a division board. Here pens, slips, bands, etc., should be placed. With this arrangement it is possible to keep the center desk drawer open about two inches all the time and without reaching or shifting the chair or your position you can have the necessary supplies ready for use.

3. The right-hand top drawer is perhaps the most used. Therefore, the things most needed in the day's work should be kept there; especially those things always used by the right hand, such as rubber stamps, ink pads, paste, etc.

4. The upper left-hand drawer is preferably for blanks, forms, and supplies that are in daily use.

5. The lower right-hand drawer is usually a file drawer, and contains only material pending completion, or pertaining to the department. In the back of this drawer, cleaning and dusting cloths, oil cans, typewriter tools and towels can be stored. They are then never buried and are easily available when wanted.

6. The two lower left-hand drawers are most convenient for keeping those things that are not used constantly but often needed in the day's routine. Text and reference books, telephone directories, etc., come under this head.

THE first issue of *The Fort Dearborn Magazine* published by the Fort Dearborn Banks, W. Frank McClure, editor, has found its way to our desk fresh from the press and attracting the eye by its fine exemplification of the modern art of printing.

The cover, in five colors, represents the original Fort Dearborn, with the sentries on guard, Father and Mother Dearborn taking a promenade, and a prairie schooner arriving, while the spirit of the Indian peers forth from a bank of Nimbus resting upon the blue of Lake Michigan.

The magazine is devoted to industry, finance, and a greater Chicago; and is sent free to all who wish it and will take the trouble to send name and address to the Fort Dearborn National Bank. The frontispiece is a remarkably clearcut picture of Mr. William A. Tilden, President of the two banks.

The opening article is on the vitally interesting question of the development of the waterways of this state, and the connecting of Chicago with 16,000 miles of navigable inland waters. There is a brief article by Dr. Herbert L. Willett, of the University of Chicago, on "Educational Work with the Boys of the American Expeditionary Forces Who Are Still Overseas." The story of "Old Fort Dearborn," by J. Seymour Currey, reviews the well-known history of Joliet and Marquette and the work of LaSalle. This is the first installment only and will be continued.

The article by Charles H. Wacker, Chairman of Chicago Plan Commission, tells what Chicago has done and is doing in the way of reconstruction and city planning. It is adorned with illustrations, showing the Michigan Avenue improvement and bridge; the

Field Museum and proposed new Illinois Central terminal station; and the great West Side railway terminal under construction.

Then there are interesting articles on "Chicago as a Seaport;" "The Romance of the Meat Industry;" an address by John Fletcher on "The Signs of Times" in which property and its management is the keynote; "Chicago through the Camera;" "Chicago's Notable Work in Americanization," a tax calendar for 1919-1920, covering income, war profits, and other federal taxes; "Bank News; Financial Review of the Month;" and a brief account of "The Recent Pan American Commercial Conference" completes this lively production of our progressive banking institutions.

It is a worthy product of Chicago. It ought to thrive and grow into a great and useful journal of finance and commerce, and we believe it will.

Teaching Children Patriotism, by Kate Upson Clark. An admirable little book, well printed on good paper, dealing with such wholesome topics as "Personal Responsibility in Politics;" "The Meaning of Democracy;" "Work as a Vital Part of Patriotism;" "The Patriot's Manners and Morals;" and "The Patriot's Religion and Ideals." The tone of this volume is elevated and the style is as chaste as it is charming. The reading of it by any parent or teacher to children in the home or the school cannot fail to have a beneficial effect upon both reader and hearer. The Page Company, Boston (\$1.00 net).

BOOKS ACKNOWLEDGED

The Human Nature Club, by Edward Thorndike, Longmans, Green & Co. (\$1.25 net.)

Nervousness (Its Causes, Treatment and Prevention) by L. E. Emerson, Little, Brown & Co. (\$1.35 net.)

Sleep and Sleeplessness by H. Addington Bruce, Little, Brown & Co. (\$1.35 net.)

Salesman's Correspondence by J. C. Aspley, Dartnell Corp. (\$1.00 net.)

Journalism for High Schools, by Charles Dillon, Lloyd Adams Noble.

Punctuation by Paul Allardyce, Penn Pub. Co.

THE YEARS

By JUDD MORTIMER LEWIS

The years come down as a feather falls
From a homeward winging bird,
And a year that's gone may no more come back
Than comes the spoken word.
Like a word it's writ on the books above,
With the tale of the long gone years,
And you may rub it howe'er you try—
And you may try with tears—
But the year that has once been written down,
It is written, and down to stay,
And naught in heaven and naught in earth
Can wipe that year away;
And you may weep for the things it holds,
You helped them to come to pass,
You might as well with a bunch of mist
Try smoothing a carven brass!

The years passed by are eternal things!
In them are the deeds you've done.
As a fly is held in its amber dome
Whilst centuries slowly run,
Naught can undo what the dead years hold,
Or bitter or sweet they be;
You put them there, all the things they hold,
You never may set them free!
If the years are marred and the years are
scarred,
And the years are touched with fire,
Or if they are heaped with the deeds worth
while,
The things that all men admire,
Or if they are matter of vain regret,
And matter for midnight tears,
It matters nothing, and less than that,
To the unforgetting years.

The only way is while the days
Of the year are yet untold
Is to do the deeds that shall leave them white,
Or purple and edged with gold:
Let the words be kind to the ones you love,
As gentle as words may be,
For never a day but souls put forth
To traverse the unknown sea;
And it may be that the ones you love
Are preening their wings for flight;
The year is yours as it comes to you,
Keep all its pages white:
When it is gone it is gone indeed,
With records eternal spread,
Look out for the things that may shame your
soul
When the tale of your years is read.

FUNNYGRAPHS

Wisdom

"His father is an authority on policemen."

"Why, has he ever been one?"

"No, but he's gone with them lots of times."

—*Penn State Froth.*

Color Was Removed

Mr. Jones keeps pigeons, and Mr. Brown, next door, tries to keep pigeons—quite a different state of affairs. Mr. Brown is constantly losing birds, while Mr. Jones is constantly suspected of finding them. The other morning Mr. Brown, with a smile and a sixpence, approached the youthful son and heir of Mr. Jones.

"Willie," began Brown, holding up the coin, "did daddy find a bird yesterday?"

"And was it a blue bird with some white feathers in its wing?"

"Dunno," responded Willie, pocketing the sixpence. "You can't tell their color when they're in a pie!"—*London Tit-Bits.*

Bewhiskered Russia

I fear that Russia won't behave until her people learn to shave. We cannot look for good horse sense in men whose shrubbery is dense; whose lambrequins obstruct the view and often block the traffic, too. I hope to see sad Russia rise from that deep pit in which she lies; I hope to see her rise in time, and hew a destiny sublime, but first her men will have to hew the whiskers that impede the view. No nation can be truly great whose voters pack a hundredweight of spinach up and down the street, so long it gets beneath their feet. When poor old Russia spilled the beans, and swapped her birthright for some greens, when windy demagogues arose and turned her over to her foes, when desolation o'er her crept, the Allied nations looked and wept. There was no harshness in their gaze; they sympathized with those poor jays, by fool advisers led afar from where the wreaths of glory are. The Allied nations wept and sighed, "She's hit the long toboggan slide; such spectacles disgust, deject, but what can anyone expect from men whose whiskers seem to grow eight inches every hour or so?" And thus 'twill ever, always be; no future for the Russ we see, until, with motions strong and blithe, he reaps his whiskers with a scythe.—*Walt Mason in Chicago Daily News.*

Minus a Fiscal Agent

"I presume you're mighty glad the war is over."

"Well, I don' jes' know about dat," answered Mandy. "Cose I'se glad to have my Sam back home an' all dat, but I jes' know I ain't never gwine t' get money from him so regular as I did while he wuz in de army an' de Government wuz handlin' his financial affairs."—*Detroit Free Press.*

He Backed Up!

Once upon a time, an innkeeper made out a list of the names of all the neighborhood huskies and posted them up in his window, with a heading across the top which read: "All These I Can Lick."

A few days later, a big strapping fellow strode in.

"Who posted that list of names?" he demanded.

"I did," said the innkeeper.

"Well," the big fellow replied, as he prepared to take off his coat, "my name is on that list and you can't lick me."

"Oh! Is that so?" said the innkeeper. "Well, then, I'll scratch your name off."

The best thing to say when you have nothing to say is to say nothing and stick to it. It was Chuck Connor's policy when in doubt to "say nothin' to nobody about nothin'."

At the Golden Gate

St. Peter: "Who comes there?"

Applicant: "A late member of the Mazum-pa Fraternal Insurance Society."

St. Peter: "How did you get up here?"

Applicant: "Flu."

Pat (to Mike on the roof): "Don't come down the ladder at the northeast corner. I took it away."

Just Talk

"Wombat, your wife is talking about going to Europe next summer."

"Well, it doesn't cost any more to talk about going to Europe than it does to talk about going to Hornet Crossroads. And that's where we're going."—*Kansas City Journal.*

How to Get What You Want

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Lord Northcliffe says: "I believe Dr. Marden's writings will be of immense assistance to all young men."

Judge Ben B. Lindsey says: "Dr. Marden is one of the wonders of our time. I personally feel under a debt of obligation to him for his marvelous inspiration and help."

When such men as these, and a host of others too numerous to mention, have felt so strongly the debt of gratitude they owe this man that they have not hesitated to acknowledge it in writing, surely you also can be helped to develop your latent powers, to fill a larger place in the world, to make a new success of your life.

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Business Philosopher, May, '19.

READ THIS LETTER

written by HENRY M. LELAND, President of the Lincoln Motor Company, Detroit, Michigan, one of the most intelligent and progressive business men in this country. He expresses clearly the consensus of opinion of thoughtful Americans who have read that remarkable book, "BACK TO THE REPUBLIC," by Harry F. Atwood.

Hon. Milo N. Johnson, Representative,

Lansing, Michigan.

My Dear Mr. Johnson:

Someone sent me a copy of a little book called "*Back to the Republic*," saying that it would interest me. It certainly did. It says what I have been trying to say for years but did not know how. It clearly brings to one the fundamental ideas in Government, an understanding of which is imperative if one would see the end to which America is drifting. It is a man's duty to his country, and a woman's too, to take time to read this book. It is a pre-requisite to intelligent thinking and acting in affairs of Government. It enables one to understand for himself wherein socialism is a monstrosity. It points out so one can understand it, the radical difference between a Republic and a Democracy, and it shows why we should fear because of the present drift towards democracy.

This little book is an eye-opener. It is a stimulant to better citizenship. I believe you will appreciate it as I have, and I am therefore taking the liberty of mailing you a copy under another cover, and thus doing unto others as others have done unto me. It is certainly a great little book—well worth reading.

Very truly yours,

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The BUSINESS PHILOSOPHER

Volume XVI

SEPTEMBER, 1919

Number 10



A Dynamo with a Heart

By SAM SPALDING

The Star Salesman

By GEO. E. MANSFIELD

A Remedy for H. C. L.

By A. F. SHELDON

OFFICIAL ORGAN
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TEN THOUSAND dollar job
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AT THE same old place.
BUT MAYBE if I read them again
I CAN get that job
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I WOULDN'T take it.
BECAUSE I'm on my own
ACCOUNT.
AND HAVE been since
I WAS twenty-two.
AND I BELIEVE
THAT everyone
SHOULD be fixed like that.
SO MUCH so
THAT WHEN one of the boys
WHO WORKS with me
DOES VERY well
I GIVE him an interest
IN THE profits on
HIS WORK.
AND THEN
HE WORKS harder
AND WE all make more.
SO HERE'S
FIFTY CENTS
FOR THE FOUR
LITTLE books.
AND I'LL read 'em again
AND PASS them around
AND MAYBE we can all
FIND OUT that we are
WORTH
TEN THOUSAND a year.
AT ANY rate
I HOPE so.

Thank You.
WARWICK AIKEN.
(I hope K C B won't mind)

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The Business Philosopher

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Only that which tends to increase the "Area" or A+R+E+A of the reader—that is, his Ability, Reliability, Endurance and Action—will appear in this magazine.
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SEPTEMBER

"30 days hath September."
The first month of Autumn.

"Come out, 'tis now September,
The hunter's moon's begun,
And through the wheaten stubble
Is heard the frequent gun."



ELBERT BEEMAN

The Business Philosopher

VOLUME XVI

SEPTEMBER, 1919

NUMBER 10

A Dynamo With a Heart A Bit About Elbert Beeman

By SAM SPALDING

THERE are executives and EXECUTIVES. Elbert Beeman is an EXECUTIVE. And Sam Spalding says several things which seem to bear out his contention. Indeed, even among EXECUTIVES, this prime mover of a great credit information system stands out, because he evidently has drunk deeper of the spirit of Service than have many of his peers or superiors in material success. Here is a man who lives, and breathes, and radiates Service; and THE BUSINESS PHILOSOPHER is glad to welcome him to its Hall of Fame, which is the Hall of the Servants of All.—
EDITOR'S NOTE.

I HAVE never left a single position without being told that if I ever desired to come back to the organization a place would be waiting for me—or would be made for me.

"Generally a statement has been made to that effect voluntarily. Sometimes, I'll admit, I have had to fish for it. But I have always gotten it before I left—and I have never used force.

"Perhaps one reason for this attitude on the part of my former superiors was that I have never yet relinquished a connection without having done my best. I have always believed that, in a sense, my work there was done. But I have invariably told my employer that if he saw any loose ends, I would stay as long as might be necessary to tie up those loose ends to his entire satisfaction."

Did you ever hear any better receipt for success than that?

Did the spirit of service, as embodied in the attitude of the individual to the institution he serves, ever receive any better expression?

He Carries Scruples As a Side Line

I was interviewing an executive in Chicago the other day. The words I have quoted are

his. He has worked his way up through extraordinary selling ability, interwoven with an extraordinary scrupulousness. I found him in many ways the most rewarding of all the subjects I ever tried to pin to paper while they were still fluttering. And I trust my primitive taxidermy won't spoil him for my readers. That would be a tragedy, indeed, because he is well worth knowing, is this Elbert Beeman, of the city of Chicago and the state of Service, who is "news" just now because he has recently become general manager of one of the biggest and most interesting institutions in the world of mercantile credits, the United Agency, a credit information service of national scope and millions in assets.

I shall come back before I finish to this institution whose service Mr. Beeman has undertaken to make in fact, as it long has been in theory, the standard of the world, because you need to know about it to help you understand the man—and because, taken together, this man and this institution are so important and hold so many serviceable possibilities, that every mother's son and daughter of us who desires to be in step with the onward march of American business must

inevitably learn about them sooner or later. And if eventually, why not now?

But let's put the man under the glass first and decide, each of us for himself, what sort of an institution he would be likely to build; then let's take just a peek at the institution, if for no other reason, because it is a striking embodiment of the service idea, and because there is nothing else just like it in the world.

Elbert Beeman, also, so far as my ramblings have extended, at least, is *sui generis*, which is to say that, like Hood's Sarsaparilla, he is "peculiar to himself."

He is bipolar—a bundle of apparently antagonistic qualities that get along remarkably well together in practice.

He is as hard as nails when rebuking ingrained incompetence, especially failure to conform to the law of service.

He is as easy as an old shoe when he recognizes latent ability and teachableness—when ever encouragement is the needed ingredient.

He is a master salesman without a trace of elephantiasis of the ego.

He is a high-powered executive who is humble.

He is a stern critic—and an embodied handclasp.

He wants everybody under him (only he wouldn't approve of that phrase, "under him") to have the easiest working conditions compatible with profit—and works himself like a horse.

The biggest make friends with him—and he makes friends with the least.

He is a dynamo of energy, with a heart as big as his native Texas.

He is a steam-roller with a soul.

The Fire of Service

Elbert Beeman is still a young man—as genuine, hearty, and unspoiled as a boy—but he began putting things over in an eye-opening way more than twenty years ago, when, at the age of only eighteen, he went to Waco, received a come-on-in-the-water's-fine sort of signal from a kindly fate, and promptly went into business for himself, selling wholesale confectionery and bakers' supplies. Soon he was employing thirty people and learning that, as my good and great friend, Arthur Frederick Sheldon, puts it, the amount of the heat of reward we enjoy depends directly upon the fire of service we build—the bigger the fire of service, the more warmth of reward we shall have to bask in

when the H. C. L. winds blow their wintriest.

Indeed, he had learned this long before, in another connection altogether. He always had a natural ear for service, and, therefore, while still in short trousers, he had been weighing men, and women, and institutions; and, although he did not so express it then, he had seen pretty clearly that they stood or fell in proportion as they served.

"I had a teacher once," he told me. "The boys and girls kept leaving school. She couldn't hold them. She was a failure because she didn't serve them. On the other hand, we had a church out there in Bell County. It was very successful—always crowded. In my boyish way I compared the two—that minister and that schoolteacher—and, dimly, of course, I saw then that the minister was successful because he served, and that the teacher was unsuccessful because she didn't serve. And I took it to heart.

"I see now that the law of service runs through all life from top to bottom, the animal world as well as the human. The horse is valued and loved just in proportion to his service. And it's the same with dogs. The depth and fidelity of their devotion to us, the genuineness of their service and our need, is the measure of our love for them. And they all serve, you know. The hound serves the hunter. The watchdog serves the timid woman. Even the lapdog evidently answers to some need—I won't attempt to say what."

But we were back in Texas, twenty years away, and young Beeman had just begun to shin up the tree of business success.

It didn't take him long to show Waco that he could climb. He was the first man in the Southwest to develop a long-distance trade in ice cream. He packed America's ambrosia in large containers and shipped it all over the map, supplying the Governor's receptions at Austin, for example, much to the disgust of the local caterers at the state capital. There was money in it, and the young man soon had the dollars throwing up their hands and calling "Kamerad!" whenever they saw him coming.

He Studies Under Hugh Chalmers

But when you have proved repeatedly that you can do a certain thing with ease, there is no longer anything sporting about it, is there? Elbert Beeman began to long for bigger game. He felt the stirrings of Salesmanship, with a capital S, so he seized the

opportunity to study and apply—especially to apply—the first National Cash Register course in salesmanship. This gave him the benefit of the coaching of that super-salesman, Hugh Chalmers, and the investment is still paying him “give-agains,” as a darkey I know of aptly terms them.

He first put his further developed selling ability to work in a notable way, as Southwestern representative for a big type-writer company. That was in 1904. Having made good in that field—already he had acquired the habit, it seems—he became Texas agent for an adding machine company. During the next year he made the Lone Star field so interesting for his chief competitor that no less than fifteen salesmen of the competing company were sent into that territory in an attempt to stem the tide. Mr. Beeman doesn't say whether they were successful or not, but it is a matter of record that about that time he had the pleasure of refusing an offer of a five-year contract at \$5,000 a year *more* than he was getting. It may have come from the rival aforesaid—or from the Sultan of Sulu. At any rate, Mr. Beeman's reasons for not wishing to sell the competing product were characteristic. “I did not feel that I could sell it conscientiously—then,” he tells you, and he gives you certain mechanical reasons. “I could now,” he adds, “since it has been perfected; but I didn't care to then.”

What's become of that ancient notion, anyhow, that a salesman couldn't carry scruples as a side line and hope to be successful?

It is not so much of an anomaly as it sounds to say that in business it is the light weights, the “floaters,” that stay at the bottom, and the heavier weights that rise to the top. “Bee-line” Beeman was already a heavy-weight salesman. As usual, his orders revealed that fact to the most near-sighted at headquarters, with the result that he was presently given his choice of the two principal agencies of the company. For some reason, which must remain inscrutable to those dwelling east of Pittsburgh, he chose Chicago instead of New York.

I wonder if Chicago felt a premonitory thrill that day and concluded that it was just Lake Michigan tickling her shore-line again.

Mr. Beeman remained in command at Chicago for some five strenuous, increasingly

profitable years, during which he was so successful in building up an officers' training camp for the sales force that a score of the most promising younger men in the adding machine business today are among his graduates.

As Chief of Religious Construction

At this point Mr. Beeman took an unprecedented and fatal step—at any rate, the would-be “I-told-you-so's” doubtless intimated as much.

He astounded and dismayed his friends by cutting completely loose from business, as they understood it, and became—of all things incomprehensible—a paid Sunday school worker! Indeed, I must confess that I shared their prejudices. When I first heard of Mr. Beeman he was Secretary of the Cook County Sunday School Association, that position being the one which had caused all the pother. And in my ignorance, I pictured him as having taffy-colored hair, blue eyes that had been laundered once too often, an Adam's apple rampant, and a thirteen and one-half collar. The portrait which serves as the frontispiece of this issue will enable you to decide for yourself as to my marksmanship; and if that isn't enough I may add that Elbert Beeman is five feet, ten inches, in height, weighs one hundred and seventy pounds, and has a pair of shoulders that are not to be lightly dismissed.

Behind those following years of conspicuous service in the cause of religious education is an interesting story in itself, too long to tell here in its entirety. In the first place, the Cook County Sunday School Association is the biggest organization of its kind in the world, with a body of more than 25,000 Sunday school teachers and workers as ore for its refining. In the second, Mr. Beeman had long been an enthusiastic, energetic, and—what is much less common—an *efficient* religious worker, devoted to the point of self-sacrifice to all that makes for practical righteousness. In the third, and most significant, place, from our angle, the Cook County Sunday School Association was fortunate enough to have some able and wealthy men of affairs in the ofing, who couldn't see for the practical life of them why there should be so much more Sunday than work about Sunday school work. These men cast about for one of their own kind to *organize* the organization—something which, parenthetically, about nine hundred and ninety-nine out of every

thousand organizations sorely need. They commandeered the services of Elbert Beeman, and he did not disappoint them. That's one negative about him, he's a very poor disappointment. Under his guidance, the spirit of organization and of disciplined activity moved upon the face of the waters to such good purpose that the first thing Cook County knew hundreds of its very ablest men and women, in business, the professions, from every walk of life, were losing their lives and finding them again in the most practical sort of team work in its behalf. It had become the Mecca of the whole Sunday school world, and Mr. Beeman's extraordinary school of method the Kaaba of that Mecca.

But, despite the whole-hearted enthusiasm, and because of the exceptional ability which he threw into this splendid work, Elbert Beeman was not destined to remain in it.

In the Citadel of American Business

This time the call came from the business world once more—from the very citadel of present-day American business, in fact. And I have a notion that no other paid Sunday school association secretary ever received its like from a great corporation.

Shortly before that, Mr. Thomas E. Wilson, whose name was one to conjure with in Chicago by reason of the fact that he was head of the great sporting goods house of Thomas E. Wilson and Company, and for many other reasons, had done a breath-taking thing in a breath-taking way. Against the advice of every one of his friends and advisors he had taken over the big but moribund packing organization of Schwartzchild and Sulzberger, had obtained a trifle of seventy-five millions of backing or thereabouts, and, having changed the name to Wilson and Company, was engaged in stage managing one of those modern American transformation scenes that make the most gorgeous spectacle the stage ever produced look like cotton tights and confetti in the cold gray dawn of the morning after.

Now, Mr. Wilson had heard of this man Beeman. Very likely Mr. Beeman had bossed the head of Wilson and Company around on that Sunday school job, as he had bossed many another C. O. of division in the armies of Chicago's commerce. I don't know as to that, but Mr. Wilson must have liked the way this young chief of religious

construction in Cook County—which is Chicago—had been cracking the whip over millionaires, and philanthropists, and sociologists, and professors, and the like, because he suddenly ups and asks him to sign on, as a sort of unofficial assistant to the President.

Naturally, that sort of call for help couldn't be met with a deaf ear. Mr. Beeman left Cook County's Sunday schools—not flat, but flourishing—and hung up his hat in the stock yards. They didn't call him Assistant to the President; they called him almost everything else—Advertising and Publicity Manager, Manager of the Sales Promotion Department, and so on. Through it all, however, he was Mr. Wilson's personal representative, and a sort of liaison officer functioning invaluable between the management and the employees, and proving to each that their interests were and must necessarily be as interdependent as the front and rear elevations of the minstrel's cow.

The minstrel and a friend, you know, bought a cow between them, whereupon the friend claimed the rear half on the theory that, thanks to that convenient arrangement, he would get the milk and the minstrel would have to buy the feed. But the minstrel killed his half of the cow, and the other half died.

I do wish Labor and Capital, or, more properly, Labor and Management, would take that story to heart.

But I must keep my Hamlet on the stage.

Obviously, such an elastic position gave free play to many of Mr. Beeman's characteristic abilities. He had brought business methods to religious work with conspicuous success; now, with no less conspicuous success, he brought practical religion into a great business institution. He knew that the square deal and the helping hand pay dividends—not only of the immediately bankable sort that most interests short-sighted stockholders, but those infinitely more important dividends of loyalty and good will. But above all, he knew that every one of Wilson and Company's thousands of employees was entitled to the squarest of square deals and the most helpful of helping hands, because the law of service works both ways—because the employer is under just as much obligation to serve even the humblest of his employees

as his employees are to serve him. In this spirit Mr. Beeman organized the Welfare Department and the Mutual Service Department of Wilson and Company, whose activities deserve an article by themselves.

The Stock Yards Community Clearing House

Thanks to these same guiding principles of businesslike righteousness and righteous business, he founded, in 1917, the institution of which he is perhaps proudest of all, the Stock Yards Community Clearing House. This remarkable work grew out of Mr. Beeman's conviction that there ought to be a greater degree of cooperation among the stock yards industries concerning conditions of life in the three miles square, commonly known as the "Stock Yards District"; also that there should be some method of bringing about more team play among the persons and agencies engaged in welfare work in that polyglot community of three hundred thousand people.

The Community Clearing House does not supplant; it supplements. It is an effort to assist each existing agency in playing its part a little more effectively. It undertakes to afford a means of co-operation in all matters that lie near to the heart of community betterment. The scope of its work during its first summer season of two months only, in 1918, may be judged by these eloquent figures, which cover recreational and educational activities only:

35 open-air movies and pageants, attendance.....	108,994
22 band concerts in small parks, attendance.....	78,385
260 sessions playground activities, street play, and athletic sports, attendance	30,531
179 sessions of seven daily vacation schools, attendance.....	16,599
214 one-day outings, attendance.....	9,826
7 field days, auto trips, etc., attendance.....	5,642
578 days at camps, attendance.....	10,012
Total attendance.....	259,989

Here, in these figures, and by reading between the lines of them, you may get an enlarged projection of Elbert Beeman—of his warm heart and the cool, organizing brain that builds the impulses of his heart into substantial and enduring structures of service

for business institutions and whole communities as well.

With the Red Cross in Europe

Is it any wonder, therefore, that when America jumped into khaki, Elbert Beeman should have been Wilson and Company's contribution toward the thirty picked men our Government asked American business to send post-haste to Washington to help it in the super-business of war? Or that he was soon put into khaki, himself, given the rank of captain, and sent across the sub-infested seas for special service with the Bureau of Personnel of the Red Cross?

Mr. Beeman's work in this connection, during a stay of several months in Europe, where he was more than once under fire, was rich in those human incidents that bring a lump to the throat and fling the spindrift of coming tears to the eyes; for he was a morale officer, sent by the Greatest Mother in the World, to take his friendly hand and voice and cheering message to thousands of sick or just homesick young officers and privates thousands of miles from home.

But he managed to do something else while he was over there. At Mr. Thomas E. Wilson's request, he made a searching investigation of food conditions in Europe and was frequently in touch with the Food Commissioners of France and Great Britain.

His tour of duty over, he returned to the United States. Then it was that he heard another call that was not to be resisted. Many things still awaited him with the great packers and provisioners, but elsewhere he saw even more—a chance to round out and complete the most far-reaching enterprise ever undertaken to supply the meat and potatoes, and bread and butter, of modern business sustenance—credit information.

That is what he is doing today, and nothing goes so deep or promises to mount so high in its all-important field as this thing with which Elbert Beeman has identified himself as his life work to be.

His Eight-Point Credit Service

Credit is the cornerstone of modern business. Without it the whole business structure would topple and have to be built anew. Now, information—as much and as accurate information as practicable—is essential to the wise granting of credit. Therefore, information is one of the prime necessities of business life. Here is where Mr. Beeman and

his United Credit Service take the center of the stage. They offer American business a rating book that contains nearly two million names, without a single blank rating in the book, and each of those names is fully rated with the *eight* cardinal points of vital credit information.

These eight points were not fixed arbitrarily; they were arrived at by obtaining the consensus of opinion of hundreds of representative credit men, all over the country, who were asked to name the things most important for a credit grantor to know about an applicant. "United's" eight great points are the boiled down residuum of their recommendations, made back in 1911, and in all the years since then nobody has been able to take a single point away from the classic eight or to add one of equal importance.

The United Agency is not a new enterprise, you see. It had long since weathered the first three critical years of business infancy—weathered, too, all the uncertainties of war-time financing—and millions had been spent to build up its service, when Mr. Beeman took the helm. But although he did not father it, he has adopted it, and is fast making it over in his own likeness. It had served many satisfied clients for years before he came along; nevertheless, compared with the epic possibilities of the idea and the ever-growing hunger for credit data, and because the service had been sold only in a perfunctory and sporadic fashion, it was still little more than a splendid ideal, and its sponsors were still dealing in futures.

Their eyes were opened one day. They saw clearly that, while they had built a rating book such as the world had never seen—a Credit Man's Encyclopedia that was virtually a file of nearly two million condensed commercial reports—and while they had been doing a quality business in special investigations that were also in a class by themselves, they hadn't put it over in the big, dramatic way of which they had dreamed. They saw that they needed some "plus" salesmanship. More than that, it was given them to see that their great dream needed a big, vital, compelling, transforming personality to hurl it over the goal-line of final success for one of the most significant touch-downs in the history of business. They called Elbert Beeman from the side-lines. He saw the chance of his life, peeled off his sweater—and here he is tearing

down the field with the ball!

"Through Service We Grow"

If I were asked what higher ideals of service Mr. Beeman is breathing into this already great service organization, I could find no better way of dramatizing the situation for you than this: A day or two after the recent race riots in Chicago a client thought he had some cause for complaint. Such things are always matters of the utmost personal concern to this new school executive. He sent the manager of his local branch, in his own (Mr. Beeman's) private motor car, to make an immediate investigation. Now, Mr. Beeman's chauffeur is colored, and when he learned that their destination was in the heart of the riot area, the "black belt," he manifested a little natural reluctance. At that, the branch manager, upon whom, evidently, his chief's teachings had not been wasted, directed the negro to drive to the nearest armory. A sympathetic militia officer in command of one of the regiments which had been called out for riot duty, was appealed to, and promptly furnished a detail of three men to accompany them.

I wonder if another service call of this kind was ever made in a great city, in the twentieth century, in the general manager's car, with a husky in uniform and with fixed bayonet in front with the chauffeur, and two others, similarly armed, flanking the passenger. And I wonder if anyone ever squeezed more satisfaction out of such an occasion than that city salesmanager got when he ushered his client to the window, after the complaint had been satisfactorily adjusted, and, pointing to the colored lad bursting with importance below, and to the armed and bristling car, was able to say, "That's a symbol of our service, sir; we let nothing interfere and are ready to go to any length to serve and satisfy our clients."

That's the Beeman brand of service.

And his motto is, "Through service we grow."

Well, he has served, and he has grown. I called him back for a moment from the many things he is working out for the good of credit men, and asked him, "When did you first begin to sell?"

"My first real selling was of the good old standby sort that antedates all your modern schools of salesmanship," was the reply.

(Mr. Beeman must be as old as forty.) "In other words, I sold papers—which was a very fitting business start for a youngster who was born in a log cabin out in the Texas cattle country. My first route paid me \$2.50 a week. At the end of a couple of weeks I had sold my employer on the idea that I could cover two routes. But I didn't get the \$5.00 I had counted on; I got only \$3.50. Right there I began to learn that a sale is not a sale until the credit man has passed on it, and that it is wise not to spend your commissions until they are paid.

His First Sale

"But my first sale was before that—when I was eight—and it taught me a lesson I have never forgotten.

"I had a pair of white rabbits. I loved them, but my elders decided that I ought to get rid of them. I accepted an offer of \$2.50 for them, but the man who wanted them wasn't going to bring the money and take the bunnies away for a day or two. In the meantime somebody else came along and offered me the munificent sum of \$3.25 for them. Of course, I couldn't resist. The money and the rabbits changed hands on the spot, and I believed myself quite a financier. But my dad heard of the transaction and quickly convinced me to the contrary. I have never ceased to be grateful that he did, because I am a firm believer in the strength of early impressions.

"Dad called me to him and picked the whole story out of me. 'Well, Elbert,' he told me, when I had finished, 'there are just two more things for you to do. One is to take that \$3.25 straight back to Mr. Smith, give it to him, and get your rabbits back. Tell him you're very sorry to disappoint him, but that you sold him something that didn't belong to you any more because you had made a verbal contract with Mr. Jones to deliver the bunnies to him tomorrow for \$2.50. And then, when Mr. Jones comes, you are to turn your rabbits over to him, in accordance with your agreement. Because, Elbert—and see that you remember this—there isn't enough money in the whole world to pay a man for breaking his word or selling what isn't his.'

That incident of the long ago explains much of Mr. Beeman's career. And I think a passage of that other Elbert, who went down with the *Lusitania*, helps to reveal the secret

of his success. Says Hubbard:

Big Business Requires Big Men

"Big business . . . must be run by big men—men who have sympathetic hearts, and are humanitarians as well as economists . . . Justice is love with seeing eyes."

Elbert Beeman is a humanitarian, as well as a disciplinarian. He loves, but with seeing eyes, not blind ones. Therefore, he is respected and loved in return, even by those who have felt his surgeon's fingers on their tenderest faults.

That's why he tries to deal with every man who comes into his office in such a way that, if possible, his caller will go out feeling the better for the interview—feeling, at any rate, that, whatever the result of the conversation, he has met with genuine friendliness and perfect sincerity.

And that's why he feels actually disappointed on those rare occasions when, being obliged to dispense with a man's services, he fails to bring that man to the point of shaking hands ungrudgingly and admitting that it is best for him to go.

Now, that sort of employer, I submit, is one in ten thousand. And if he keeps on serving, and growing, at this rate for the next thirty or forty years, I'm sure I don't know what position can possibly be big enough or serviceable enough to hold Elbert Beeman.

God, give us men! A time like this demands
Strong minds, great hearts, true faith and
ready hands,

Men whom the lust of office does not kill;
Men whom the spoils of office cannot buy;
Men who possess opinions and a will;
Men who have honor; men who will not lie;
Men who can stand before a demagogue
And damn his treacherous flatteries without
winking;

Tall men, sun-crowned, who live above the fog
In public duty and in private thinking.

For while the rabble, with their thumb-worn
creeds,

Their large professions and their little deeds,
Mingle in selfish strife, lo! Freedom weeps,
Wrong rules the land, and waiting justice
sleeps!

—*Josiah Holland.*

The Courage To Begin

By ORISON SWETT MARDEN

"THE time to get business," said the head of a large business concern in Cleveland, "is when the timid and hesitating are afraid they can't get it. The big thing is to get rid of the idea in people's minds that the bottom is going to drop out of things. It is not going to do anything of the kind. Courage is what we need, courage to take hold when the weaklings are holding back. Obstacles? Of course, there are some! But obstacles are the very things that develop strength, energy and resourcefulness. Business is just what we make it, and we are going to make it better than it ever was before!"

"Afraid to branch out" would make a fitting epitaph for tens of thousands of people who have made a botch of their lives. They didn't dare to strike out for themselves, they hadn't the courage to attempt the thing they felt they could do best and postponed doing it until the habit of putting off had become stronger than the determination to get ahead.

Multitudes of people could put things through if they once started out, but they are over-cautious, afraid to begin. There is something which steps in when they are about to launch out and whispers, "Caution! Prudence! Many good men have failed in the very thing you are attempting. You had better go slow." They shrink from the responsibility which terrifies them, and so they go on plodding along in mediocrity, carrying out others' programs when they should be making their own, being underlings instead of masters, discontented and dissatisfied with what they are doing, but lacking the courage to break away and branch out for themselves.

Emerson said: "The law of nature is, 'Do the thing and you shall have the power'; but they who do not the thing have not the power." Initiative grows with use. But if you shrink from doing things; if you haven't the courage to begin what you long to do, you will strangle the power you already have. For there is no mental faculty which is not susceptible to very great enlargement or shrinkage, and every faculty must be expanded by vigorous exercise or it will shrivel from inaction.

There are multitudes of men letting their ability go to waste who would do marvelous things if they only dared to begin. If someone would begin for them or would get them going somehow, they would keep going, but, left to themselves, they do not seem able to start. If they only had the courage to begin the things they long to do and are especially fitted for, their courage would increase, their ambition would keep them going, they would be proud of their work, and nothing could induce them to go back to the old inert condition. But they do not begin; their initiative seems paralyzed. They are like the boys out coasting in winter, waiting on a hilltop for somebody to push their sleds over the top; waiting for someone or something to start them going.

"Oh, for somebody to give me a start, somebody to give me a push over the brow of the hill!" This is what tens of thousands of superb young men and women are saying to themselves to-day. "Oh, if I could only dare to begin, to branch out; if I only had the courage to try, I am sure I could make good." Of course, you can make good, my friends; but you will never do so until you have the courage to begin. What are you waiting for? Why are you afraid to branch out on your own responsibility? Better even make a mistake than remain in mediocrity all your life without ever having tried to climb to excellency, to achievement worth while. Better make a desperate effort to do the thing for which you feel the call running in your blood, and fail, than to go on perpetually working for someone else, haunted with the thought that you ought to have started out for yourself, that you ought, at least, to have attempted to do the thing you so long dreamed of doing, and in which you might have succeeded if you had only had the courage to begin.

The fear of possible failure to carry out what they attempt keeps multitudes of ambitious youth, young men and young women, from doing the big things which they are capable of doing. They do not realize that it is often hard to make up our minds to venture, yet after we are once committed to our

calling, after we have once registered our vow, and informed the public that we are in the ring, then the fight is not half as hard as we imagined it would be. And remember this: If you lack the courage to begin to do the thing which you are called to do, you are neglecting a divine call. It may be as important to you as Lincoln's call was to him. Though he thought himself unfitted for the high position to which he was called, yet he obeyed the call, followed it as a duty, and determined to do his best whatever came.

The courage to begin! How many thousands of people are working for others to-day who should be in business or in professions for themselves, because they didn't have the courage to begin, or because there were obstacles in their way, too many difficulties to be overcome. It was so much easier not to take risks, to remain an employee, dependent on someone else for a livelihood.

If you feel paralyzed by the mere thought of deciding things, of beginning anything of your own accord, make up your mind that if you ever are to amount to anything you must strangle this habit of dependence on others. The only way to do this is to form the counter-habit of starting out every morning with the grim resolution not to allow yourself, during the day, to waver, to wait for somebody to start things and show you the way. Assert your divinity and use the power the Creator has implanted in you. Resolve that during the day you are going to be a pusher, a leader; that you are not going to be a trailer, not going to wait for somebody else to tell you what to do and how to do it. You are going to take the initiative, start things yourself, and put them through without advice or assistance from others.

Every morning say to yourself: "Now, to-day I am going to be a Schwab," or an Edison, or someone else who has the reputation for beginning things with vigor and pushing them to a finish with persistency and grit. You will be surprised to see how the bugbear of beginning things will vanish, how rapidly your courage and initiative will develop.

If you don't want it said of you: "He had ability, but he failed because he never dared act on his own responsibility," you will learn from the very outset to depend on your own judgment, to think and act for yourself.

PICKED IN PASSING

IT WAS during the dark days of 1863," says Schuyler Colfax, "on the evening of a public reception given at the White House. The foreign legations were there, and a young English nobleman was just being presented to the President. Inside the door, evidently overawed by the splendid assemblage, was an honest-faced old farmer, who shrank from the passing crowd until he and the plain-faced old lady clinging to his arm were pressed back to the wall.

"The President, tall enough to look over the heads of the assemblage, exclaimed: 'Excuse me, my lord, there's an old friend of mine.'

"Passing back, Mr. Lincoln said, as he grasped the old farmer's hand: 'Why, John, I'm glad to see you. I haven't seen you since you and I made rails for old Mrs. ——— in Sangamon County in 1837. How are you?'

"The old man turned to his wife with quivering lips, and without directly replying, said: 'Mother, he's just the same old Abe!'

" 'Mr. Lincoln,' he said, finally, 'our three boys all enlisted; John was killed in the "seven day's fight;" Sam was taken prisoner and starved to death; and Henry is in the hospital. We had a little money, an' I said, "Mother, we'll go to Washington and see him. An' while we are there," I said, "we'll go up and see the President."'

"Mr. Lincoln's eyes grew dim. 'John,' he said, 'we all hope this miserable war will soon be over. I must see these folks an hour, then I want to talk with you.' And despite their protests they were hustled into a private room."

A LESSON IN IMMORTALITY

I WATCHED a caterpillar crawl along the earth when suddenly that crawling thing lay still. And then a seeming miracle occurred, a thing, which, read about, or heard, not seen by me, would seem a lie, or just a fairy story told. For look! behold! from out that ugly caterpillar form a multi-colored butterfly is born. It leaves its earthbound habitat and flies away. Hail! harbinger of soul—birth from the body to the spiritual plane—the caterpillar did not die in vain.

The Invisible Work of an Office

By MINNIE HAMILTON

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THE volume of work in a busy office, which is not directly apparent—or I may call it “invisible work”—is in many cases enormous, and I may also add, to some extent, unappreciated.

The fact that a certain kind of work may be carried on without noise or commotion should not, for that reason, detract from its value and importance. It seems to be true, however, that many people are inclined to give more weight and consideration to work that necessarily, from its nature, involves more visible activity than that which is, likewise necessarily, conducted in a quiet, unpretentious manner, the virtues of which are not directly apparent. And to this condition, the “boss” is no exception.

A desk may be stacked with letters to be answered, the dictation of which may take from three to four hours, and the transcribing of same much longer. This being a kind of work with which the “boss” is directly concerned and with which he comes constantly into personal touch, seems in most cases to receive more consideration from him than that which is carried on silently and invisibly, the results of which are hidden from view, or momentarily ended.

For instance, there may be special enclosures for letters which have to be prepared or copied, which may take an hour or more in preparation, yet the envelope containing these specially prepared enclosures presents practically the same appearance as one that had taken perhaps but ten minutes to write. The time consumed in such transactions, when they have been completed, is usually lost sight of.

If there has been a large pile of letters filed away, the clearing away of such would perhaps be noticed by him principally because of the gap made. In other words, his conclusions are drawn from the directly visible bulk which appears and disappears from time to time, rather than from the inconspicuous handling of the continuous details of the business.

The “boss” is, of course, too busy to take time to notice whether there have been new pen points placed in the holders on his desk. He is likewise too busy to know just when records have been added or changed and cards, bearing business and personal addresses,

have been brought up to date, or of the number and nature of telephone calls coming in—many of which pertain to his personal matters—which are quietly and ably taken care of without troubling him. He, apparently, is not conscious of the information given and questions answered to inquirers coming to the office door all day long. He usually does not realize the time and patience it takes to call up the various business houses to get invoices corrected and prices on articles, to find where certain kinds of goods may be bought, and the making of business appointments for him. Also the numerous small things, such as signing up for special delivery letters, telegrams, express packages, etc.

Women are, as a usual thing, more appreciative of such invisible work than are men. Their inherent understanding gives them this special ability. Every woman knows, either by nature or experience, something as to the time and work involved in preparing a meal, the preparation of which is not usually directly apparent to a man. In this respect, he is the same in the office as in the home—he sees only the finished product, and does not consider or seem to know what it has cost in the way of time and effort and patience to get it there. There are some men, however, who are very reasonable in regard to the necessary time involved in taking care of the so-called “small things” and the dispensing of the details of a business, when such are brought impressively to their notice.

But, in general, this class of work does not seem to be given the consideration which it deserves, or, I may say, not as much as does that class of work which is associated with more directly apparent activity. It would be well for the “boss” to occasionally take an inventory in his mind of the little remote things of the office that he is never bothered with, and the volume of hidden information which is always at his finger tips.

These little obscure things are the things which make a solid foundation from which a business may be carried on successfully and expeditiously. They are, in a large measure, the things from which the “boss” has to get his “at hand” or ready information. They are like electricity—invisible, but powerful.

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UNDER THE TREES

Where We Talk Things Over

WHEN I was a boy on the old farm in Michigan, father used to let me stay out of school a few weeks each spring to run the maple sugar bush.

We boiled the sap in a big iron pan. When the fire reached a certain temperature, the sap would boil over, thus destroying itself and putting the fire out at the same time, unless I either lessened the fire beneath the pan or put some grease in the boiling sap.

No matter how furiously the sap was boiling or how rapidly it was rising to the top of the pan, a good, big piece of fat salt pork would quiet the turbulent sap.

It was real fun to see that sap start for the top of the pan with a rush, as if it were a conscious thing fully expecting to destroy itself and to destroy the fire which was enabling it to be changed from sap to sugar, thereby becoming a servant to the world and of real value, and then to see it change its mind and settle down to business without having either destroyed itself or the fire as soon as I gave it a piece of fat salt pork.

Sometimes one little piece of fat pork would do the business, while at other times, it required more pork. I never knew enough pork to fail to accomplish the desired result no matter how hot the fire was beneath the pan.

The industrial and commercial world is very much like the boiling sap in the pan just now. Unless we give it something which will pour oil on its troubled waters, the pan is going to boil over and put out the fires of industry.

No, John, I have not turned pessimist. I am still an optimist, but I am perfectly willing to go on record with the statement that unless something is done in a big way, p. d. q., we shall see nothing but the ashes of regrets and the charred sticks of blasted hopes where

now commercial and industrial fires are burning.

The employers of the world and the employees of the world are going to make the sap boil over and thus destroy themselves and the fire of industry, too, if they don't watch out.

Each is, partially at least, to blame for existing conditions. Let's take that for granted and not even seek, just now, to trace present effects to their causes. Let us see if we can't find the piece of pork which will quiet the sap. There is one—a perfectly natural remedy. Why not use it?

All the boiling sap of industry needs, in order to keep it from boiling over, is a good, big chunk of justice—justice from each to the other. Justice from employer to employee, and from employee to employer, and from both together, to the buying public, of which each individual is a part. Anyone who is unjust to the public is at the same time unjust to himself.

Men in a temper are never just. There is a lot of very bad temper existing between labor and management just now.

This chunk of justice in order to be big enough to do the required work must contain the element of justice to the buying public.

There is one thing which Mr. Employer is doing in many instances which is not just to his customers. His employees want a raise—they get it—possibly a good, big one. That is quite common these days. Mr. Employer proceeds to add the cost of increased wages to his previous price to his customers, *and then some*. The "*then some*" is oftentimes sufficient to make his profits double what they were before he increased the wages of his employees.

A man who ought to know, because it is his job to find out, told me recently that a tailor who was contented with a \$15 profit on a suit of clothes before the war now makes \$30 profit on each suit, even though he is paying much higher wages than he paid before the war. He says this is not an isolated case, but that many tailors are doing this, and, besides, tailors are not exceptions to the rule. He says that thousands of employers in many different lines of business are doing exactly the same thing.

But it so happens that Mr. Average Employee is being kept well posted on just such moves as this on the commercial check-board, and pretty soon he wants a slice of the increased profits and he makes another collective demand to the boss to come across.

The boss is making so much money that he does not want to shut down, so he comes across and repeats the former process. Thus the spiral climbs and the boiling process rises higher and higher, and thus are we all traveling more or less merrily along to hell together.

As I write these lines, a table is in front of me. It is sitting solidly on its four legs and not in the least danger of tipping over. I might place another table or two on top of it without their toppling, but if I should be foolish enough to keep on pyramiding the tables, pretty soon there would be a crash, with a very strong likelihood, at least, that I would get hurt.

I arise to remark that we had all better let up on this pyramiding of prices unless we really want to get hurt and smash all the furniture of industry besides.

That is exactly what a lot of fool fellows want to do. Are we going to let them do it? There are millions more who unconsciously are tending to bring about the smash-up—who really don't want things to go to smash. Ignorance of the law, however, excuses no one. This is just as true of natural law as it is of man-made law.

Many employees are making a very basic error. They are seeing how little they can give for what they get. The man who is mentally blind sees how little he can give for what he gets. He gets a good raise and then, instead of trying to do more, he gets lazy and tries to do less.

That is not justice either to the employer

or to the buying public. It's like trying to get more heat and then letting up on the fire boiling business.

We complain about the H. C. L., and seek remedies in man-made laws. That's all right so far as it goes, but it does not go far enough. We must apply some God-made laws to ourselves and our relations with others before we get very far in the reduction of the H. C. L. Unless we do that very thing, then, mark my words, we will find that H. C. L. stands for more than High Cost of Living. It will represent the fact that Hell's Cut Loose.

No individual, no institution—industrial or commercial or professional—and no nation, can violate natural laws without paying the penalty. We are doing that very thing right now. We are doing it right and left these days and tobogganing to that which Milton made immortal and Sherman said that war is.

Let several million men and women let up on production as millions of employees are doing to-day and the total subtraction from the nation's productive power in one month would be almost beyond computation.

To-day it is not a question as it used to be of merchants selling the goods they buy from the jobbers or the manufacturers. The merchant's problem now is how to get the goods.

The manufacturer's problem is, in turn, how in the world to get raw material out of which to manufacture the goods the merchant wants.

That is what is causing the high price of things. It is one of the big causes anyway—one of the basic, contributing factors of H. C. L. It is under-production, caused by the employees wanting to "get even" with the boss, by doing as little in a day as they can.

There are many notable and noble exceptions to this rule. Not all employees are doing that by any manner of means, but a great many are, and thus very many of the employees of the nation—yes, of the world, just now—are helping to pile the pyramid of tables so high that pretty soon it is going to tumble and hurt them—indeed, if the crash should come, it will kill a great many, both employers and employees.

A Word About High Wages

So far as the employer is concerned is it "higher wages" which make the piece of pork

which will still this condition of "boil and bubble, toil and trouble," in the caldron of commerce and industry?

If you give the employee more money will that be balm to his feelings? Will that alone create interest, confidence and satisfaction, which three feelings combined make morale? Will the giving of more money be as oil on the troubled waters or the pork in the sap?

No, John, not on your life! Not that alone, at least. God knows, you already know it if you are an employer. You will try anything once, and you tried that once or twice, and maybe more times than that. It takes more than one chemical element to make oil, more than one natural element to make pork, and it takes more than mere money to make justice from employer to employee. It takes a real, genuine, honest-to-goodness human interest on the part of employer in the life of the employee.

Please remember that you can't sow quack grass and raise timothy. You can't plant onions and raise potatoes. Like begets like. As above, so below. As the spring, so the stream. Action and reaction are equal.

Have you been so busy making money that you had no time to take an interest in making men? Then my advice to you is—take your medicine like a man and do not complain overmuch if you have no man power worth while.

Man power is cause; money and machines are effects. Take care of causes, and effects will take care of themselves.

It may be that you have put off the job too long. Then, again, perhaps you haven't. Perhaps it is not too late. Do your employees understand just such problems as we have talked over out here "Under the Trees"? If not, are you doing anything to see to it that they do understand it? Do you, as an employer, realize that your chief function is that of educator—teacher—and that you should not take it all out in teaching technical facts about your business? Do you know it to be a fact that you should teach universal truths—facts which apply to everybody, everywhere, and in every business, facts which constitute natural laws of successful human activity?

Are you fulfilling that duty? These are all questions worth while. Do you understand your employees? Do they understand you?

Do you ever get together? If so, how often? Or are you "too busy" to have any collective gatherings of the business family?

An hour's getting together each day on the company's time may save the day just now and prove to be an investment really worth while. "More light, not more heat." That is what we want just now, and getting together is the way to get the light which dispels the darkness of misunderstanding.

"Not Understood, we move asunder,

Our paths grow wider as the seasons creep
Along the years. We marvel and we wonder
Why life is life, and then we go to sleep—
Not Understood."

"Oh, God, if men could see a little clearer

Or judge less harshly when they cannot see;
Oh, God, if men would draw a little nearer
To one another, they'd be nearer, then, to
Thee—

And Understood."

The piece of pork which every employer and employee needs to put into the sap pan of commerce and industry in order to keep it from boiling over and putting out the fire is a great big chunk of JUSTICE, seasoned with the salt of common sense—common-sense salted justice to each other and to society as a whole, which buys the product of the combined effort of labor and management. Try it.

"YESTERDAY is gone forever, To-morrow never comes, To-day is in my own hand.

"If I shirk To-day's task I shall be adding to my Wasted Yesterdays.

"If I postpone To-day's duty, I shall be increasing To-morrow's burden.

"If I accomplish what To-day sets before me, I shall be doing my best to atone for Yesterday's failures, and to prepare for To-morrow's successes.

"Therefore, I will endeavor so to use my time and opportunities that To-day shall leave me a little wiser and abler than it found me."

SIDE LIGHTS ON INDUSTRY

UNDER this heading will appear a business "review of reviews," especially regarding industrial conditions which are of such vital interest at the present time. We shall also take the liberty of making editorial comment from time to time.

THE NEW KIND OF EMPLOYER

THE following, quoted from a folder sent out by The Udell Furniture Works of Indianapolis, in the form of "An Appreciation" to its employes, is a fine example of the new kind of employer—the one who recognizes and rewards the service of employees; and who realizes his obligation of service to employees. It is significant as breathing the spirit of cooperation and mutuality of interest of the management and the workers..

"For nearly fifty years the record of The Udell Works has been one of righteousness and honor. Not often has the management deemed it necessary to speak personally with the men and women who are responsible for the success of the institution—and it is not necessary now, except in terms of appreciation and heartfelt pride. *You* are part of The Udell Works—a very vital and important part. *You* have helped to make it what it is—you have contributed to its success—you have assisted in building and maintaining its reputation in the world of business. By your loyalty and devotion, your cooperation and skill, you have placed our institution—*your* institution—in the very first rank in the long list of furniture and woodenware manufacturing concerns. *You* were the *first* manufacturing establishment in Indianapolis to go over the top in the Fifth Victory Loan. *You* did your full duty in all the loans which have gone before. Your loyalty to our country and your patriotism in dark hours have been tested—your Americanism is unquestioned.

You are Udell quality.

Now: Effective May 5, 1919, The Udell Works will discontinue working 55 hours per week and substitute therefor a work-week of 50 hours *at the same pay*. This action is

voluntary on the part of the management. We realize that in this reduction of hours we sacrifice nearly ten per cent of our productive time. We realize that this is done in the face of the keenest competition ever known in our business from firms operating ten hours per day at wages no higher, and in many cases actually lower, than ours. We realize the possibility of loss, but we are relying upon your loyalty, your extra effort, your greater efficiency, your spirit of reciprocity, your punctuality, your renewed interest, and your ideas of fairness, to overcome the loss of these five hours per week.

You can do it, and you will do it."

THE *New York Tribune* says: "The workingman has no master in this country. He never had. He is the majority. Great is his power. But it is beyond his power to have contradictory things. He pays his own wages out of his own product. Let him diminish his product and he lowers his wages. Not by sympathy for or against labor are its problems to be solved, but by the cold intelligence of the laboring masses."

The workingman is every man engaged in useful effort—in rendering a service to the world. Every workingman has something to sell. It may be ideas, the marshalling of affairs, the management of men, or the product of his own or others' services. The offer of sale is made directly or indirectly to an individual or to society at large, and in final analysis the buying public—the purchaser of ideas, commodities or services—is the master or boss of every man who works.

Let society cease to buy, or, what is in effect the same thing, let the business of exchange of services cease—there would be no wages, no profits, no financial or other

material reward for the workingman. He would produce only for his own consumption. He would then become his own master. But he would be poverty poor, and so would society, as there would be no surplus for exchange. But so long as he produces and exchanges his surplus he is the servant of his master; the customer.—Editor.

IT WOULD BE A BITTER DOSE OF MEDICINE BUT IT MIGHT CURE US OF OUR INDUSTRIAL DISEASE AT THAT

IN THE *Chicago Tribune* there recently appeared an article by John J. Mitchell, one of Chicago's most successful bankers. That those of our readers who have not read this article may do so, I quote it herewith:

"Let's all strike," said John J. Mitchell to-day. "Let's all quit our jobs at once for a week or ten days, shift for ourselves, and see what would happen. The strike fever seems to be epidemic. Let's get it all out of our systems at once, instead of dragging it out by installments. And then let's go back to our jobs, realizing our great mutual dependence upon each other and settle down to doing some real work."

Mr. Mitchell, besides being president of the Illinois Trust and Savings Bank, is a director in the International Harvester Company, the Pullman Company, the Commonwealth Edison Company, the People's Gas Light and Coke Company, local traction companies and other large corporations.

"Should All Have a Lesson"

"Assuming every one of us was to do what too many workmen are doing to-day, instantly quit our jobs," Mr. Mitchell continued, "we should soon learn how vitally important co-operation with each other is. We should soon learn our individual responsibilities to the community, and how serious a matter is it when we interrupt any part of that daily intricate process whereby people are supplied with what they eat and wear and all the necessities of everyday life.

"If we all struck, and had no milk, no meat, no bread, no transportation, then we should all have a lesson in our individual responsibilities to each other, each to do his own part in supplying the needs of others, in return for their services in supplying his needs. It is not a light matter suddenly to

quit our jobs and expect others to go on at their work, supplying us with what we need. If we are going to strike, let's make it general and get through with it.

Lays Unrest to Long War

"There is a great deal of unrest among the people to-day. It resembles nervousness. People are generally prosperous. They never before had so much money to spend or spent it so freely. Yet there is much discontent and restiveness, which probably is to be attributed to the unsettling effect of four years of war and the difficulties of readjustment.

"The tendency of workmen to strike has become an unreasoning mania. At the Harvester Company's plant men walked out without submitting any demands. They wanted to strike or were told by their leaders to strike. The formulation of demands for more pay, shorter hours and a closed shop came as an afterthought.

"Much the same situation prevails at the Crane plant. And now we have a building strike just as the construction industry was beginning to revive.

"All this readiness to strike does not reflect much thought on the part of the strikers as to their responsibility to other workers and the public generally."

Possibly the industrial "boil" from which America is suffering just now cannot be cured in any other way than by coming to a head in the way that Mr. Mitchell suggests. If so, the sooner it comes to a head, the better. He strikes a keynote when he speaks of "duty." The fulfillment of duty of employer to employee, of employee to employer, and of both working together, to society as a whole, is the answer to the H. C. L. evil and all other economic evils.

There will be no lasting cure for industrial disease until the poison of selfishness and hate is eliminated from the body economic. It is entirely possible to do this, for the simple reason that the way to be scientifically selfish is to serve—which is to say that the way to serve self is to serve others. The road to that is the fulfillment of duty.

When a man ceases to think he ceases to learn. When he ceases to learn he stops growing. When he stops growing he begins to decay—he is on the down grade, which leads to the pool of stagnation and death.—G. R. M.

**SALIENT POINTS FROM GOVERNOR
LOWDEN'S VIEWS OF PRESENT
DAY PROBLEMS**

THE utterances of Governor Lowden of Illinois on "Present Day Problems" mark him as a leader of thought, and are wholesome reading for all of us. He speaks fundamental truths about industry and calls attention to American ideals in a steady and reassuring manner. Man is a suggestible rather than a reasoning animal. Propaganda and suggestions of a destructive character are rife in the world. The foundation of many beliefs has been rudely shaken; cherished principles boldly condemned; and many men have found themselves all at sea as to what to think and what to do. To all of such Governor Lowden's views are commended.

Here are some of the salient points:

"You cannot divide more than you create."

"More profits and wages cannot be squeezed out of a business than it produces."

"Worker and employer must get together."

"It must be shown that the worker is getting from the product his just share of his contribution towards that product."

"The balance between earning power of men and purchasing power of wages must be restored."

"Profiteering must stop."

"The causes of unrest are the great war, and the high cost of necessities of life."

"America's most dangerous enemy is the red flag brigade."

"Class warfare is abhorrent to democracy."

"American liberties must be preserved as they were won."

"Individualism is America's precious heritage."

"Full swing and a fair field must be kept for human capacities, resourcefulness, initiative and talent."

"We're all in one boat; the nation flourishes most when every single element in it is prosperous."

"We've got to work in the direction of closer industrial relations."

"We've got to get back to the human

interest relationship of the small plant of former days."

"The heart is as vital a factor as the mind. Friendship and amity between labor and capital, instead of discord and distrust—these are fundamental things."

"Private property must remain if civilization is to go on."

"The more people who own property the higher the civilization will be."

"We should not try to destroy private property but to distribute it more widely and equitably."

"Industrial prosperity rests upon private ownership and management of business."

"American ideals and principles are the opposite of the communism of the bolshevist."

A STORY is going the rounds of the Trade Press which explains how natural law was misunderstood by a superstitious laundryman. Mr. Walter Lutes saw the point and here is the abbreviated story:

A laundryman in a small town out in Iowa says that his work is frequently streaked with dirt, causing much complaint on the part of his customers.

This laundryman goes on to say that his washroom is in charge of an Irishman; that this Irishman declares that when the Banshees (a certain variety of fairy) are at the window that the clothes are clean, but that when they are not at the window, the clothes are streaked and dirty; that the Banshees help to wash the clothes.

The laundryman calls the proprietor out in the washroom to prove it; he calls attention to the fairies rattling at the window.

He further explains that when the right amount of water is in the washer the falling of the clothes, their weight, causes the washroom windows to rattle—the Banshees are at the window and help the Irishman wash the clothes. When there is too much water in the washer the clothes do not fall, the windows do not rattle and they do not do their work.

As Theodore H. Price puts it: "Most of our mistakes are due to our failure to see the obvious and not our inability to see the invisible."

The Star Salesman

By GEO. E. MANSFIELD

IN THESE days of intensified business, we hear a great deal about the "star" salesman, and much advice is offered by those who claim to be in this class, about the rules of the game, etc.

At the risk of incurring the enmity of some of my acquaintances, who claim to have arrived in the star class and who can show order books, as well as quote staggering figures, to prove their right to the title of "star," I am going to state what I believe is a fact, namely, that if any man gets into the so-called "star" class, more depends on the management behind the goods he is selling than upon either the goods themselves or the man's ability as a salesman. This may sound a bit revolutionary to some of the men who are students of salesmanship, but, to my mind, any man of ordinary intelligence, who is a thinker, and a worker, can become a star traveling salesman provided he has a fair line and secures the right kind of co-operation from the home office, whose ideals of business merchandising are right.

The big thing is, to have that perfect co-operation from the management behind the merchandise; a management which is out to give real service to the trade. In other words, when you get right down to analyze the reasons why certain men you and I know, who have made such splendid records in selling, we find it is the policy of the management that was really responsible for the phenomenal sales record of the man out on the "firing line." Unless the management realizes that success in business results from the rendering of real service, and is prepared to give that kind of service, then it is putting such a handicap upon its sales organization that no man can overcome it.

To quote an authority on psychology as applied to selling goods: "Any man can become a salesman provided he will follow a certain psychological program. *First*, he must fill his mind with confident thoughts concerning the excellence of his company. In other words, believe in the house you are working for. *Second*, he must believe in the goods. *Third*, he must insist constantly to himself that his goods are the best and his company the best and saturate his mind with facts and arguments to that effect."

The traveling man who can walk into his prospect's store, with his head up, his chest out, his personality fairly radiating success; the man who believes thoroughly and unquestionably in the merits of his proposition; the man who makes you feel that enthusiasm which always results when the management behind the goods and the salesman are right is the man who overcomes any and all competition and gets the signature on the dotted line. There is no doubt in the world about it.

Now, how can a man "win" out in a big way, as a traveling salesman, unless conditions are right at the home office? The reason why so many men fail in the selling proposition, is through no fault of their own, but because the management behind the men does not understand the laws of success which govern real merchandising. Personally, I would prefer just a *fair line at a high price* if backed by the right kind of service, at the factory, than a mighty fine line at an attractive price when the factory does not give service and there is a lack of co-operation with the sales force. A traveling man who works long enough for the wrong kind of a company, a company who do not know what service means, will lose nearly all the selling ability he may have had.

Psychology teaches us that, to be successful salesmen, we must idealize our work. We must never harbor an apologetic thought concerning the business. We must cultivate a mental attitude of faith in our own ability to succeed. This does not mean conceit, but the confidence that will enable you and me to approach a prospective customer and look him squarely in the eye, while we convince him that our goods and prices are right.

How can we keep from having apologetic thoughts, if we daily discover evidence that the home office has not the real spirit of service in its make-up? It is the team work that counts every time, and whenever you see a 100 per cent efficient man out on the road, make up your mind that behind that man is a business house which is giving real service to the trade and real co-operation to the sales force. Real service is, after all, nothing more nor less than being honest—in other words, backing up the salesman and giving the kind of goods and service that he has let

the customer to expect. If more companies employing salesmen would turn the spotlight on their own business methods, and realize that if the management is right, the goods will be right, the method of merchandising will also be right. Therefore, trade will naturally be attracted to them.

The above, I know to be true, because I have witnessed its working out in a big organization which today, while sharing the profits of the manufacturing plant with all the workmen, is nevertheless enabled to produce a better article for less money than under the old system, and by loyal co-operation with the sales force, is doing business with output oversold a year in advance.

SOUND BUSINESS PRINCIPLES

Recently a New England Westinghouse official prepared and published in the house organ of the company the following business principles which he hoped those in the service would study to their profit. They were:

We believe in accuracy in all our acts, statements, reasoning, workmanship, appointments, promises, drawings; in fact, in everything that is associated with our name.

We believe in veracity towards our associates, superiors, subordinates, clients, competitors, beggars, benefactors, members of our family, and especially towards our own conscience when it is accusing us.

We believe that fulfilling one's promises in spite of all obstacles and against one's own advantage is the greatest single asset and virtue in business.

We believe in initiative, which in the business world usually means helping everyone around you without being asked to do so and without being obnoxious.

We believe in system, order, and self-discipline for the sake of those with whom we are associated. This is but a specific case of the Golden Rule, and it works fine. We do not tax our memory beyond reason, because an omission or a misstatement may hurt a friend of ours.

We believe in harmonizing views whenever possible and in foregoing the mention of a distinct name for the sake of friendship with those to whom this name may be offensive.

We believe in being open-minded, because we remember many a case when we were glad that things did not happen our

way and sorry when they happened the way we wanted them to.

We believe in giving full credit to others, because real worth cannot be hidden long and a professional thief is not a very far-sighted individual.

We believe that a lasting monument is usually a result of wise and unselfish co-operation wherein everyone works on the part he is best fitted for and is so busy and interested in the work that he forgets to hew his name on the stone.

We believe in keeping our superiors posted on what we are doing, so as to simplify their supervision over us. Having finished a task we report at once, or, if the job could not be done, we notify the head man without delay. We train our boss so that when he does not hear from us he knows that everything is O. K.

We believe that no surprises should be sprung on our business associates in the form of an unexpected official act or letter. It is both wise and honorable to discuss a matter with a person informally and to find his attitude towards it before taking a decisive step.

We believe in persuasion rather than command, for the same reason for which we prefer an electrically-started automobile. Incidentally, the most efficient organizations are those in which men understand what they are doing and believe in the method of procedure.

TEACHING TEACHERS

HARVARD UNIVERSITY will establish a professional school for teaching of teachers and educational executives, and this will be named the Eliot School of Education of Harvard University, in tribute to the latter's president emeritus, Charles C. Eliot. The General Educational Board will aid the establishment of this school by a gift of \$500,000 toward a fund of \$2,000,000. It is a graduate school.

HABIT

"HABIT" is hard to overcome. Take off the first letter, and it does not change "a bit." If you take off another you still have a "bit" left. If you take off another, the whole of "it" remains. If you take off another, it is not "t" totally used up. All of which goes to show that if you wish to get rid of a "habit" you must throw it off altogether.—*The Little Wanderer*.

THE BUSINESS SCRAPBOOK

IN WHICH there will appear ideas and suggestions of a practical and inspirational nature gleaned from various sources. Everyone is interested in "how others do it," and "and what others think." We shall be grateful to our readers for any contributions of this kind. Due credit will be given in each case.

TWELVE RULES FOR THE BUSINESS PHILOSOPHER OF TOMORROW

THERE are more \$5,000 jobs for the American boy to-day than there were \$2,000 jobs for his father. But, as he can make more money than his father, so he will have to make more of an effort. The training his father had won't do for him. Edward Earle Purinton, in the *Independent*, gives twelve rules for a boy's leadership in life:

Be a leader now. Find the study or the sport in which you were born to excel. Take the lead, and hold it.

Select a hero and study him. Compare his hardships with your own. Remember that a handicap in youth is the best help a man ever had.

Learn what you are good for. Don't begin a life work by chance.

Master a trade before you are twenty.

Plan to be at college two years or more. Of the men in "Who's Who," sixty-nine per cent had college training.

Know just how strong and healthy you are. Do you sit straight? Do you drink enough pure water? Do you sleep in a ventilated room?

Take a sensible view of athletics. The reason for admiring a boxer is that he destroyed a collection of bad habits in getting fit to be a champion.

Join a well equipped boys' club. If there isn't one near you, with a shower bath and a library, help get one.

Eat for strength of nerve, brain, and muscle. The majority of men are weak or dull because of wrong eating habits in early youth.

Earn your own spending money. A manly, healthy boy won't ask for money after he is ten years old.

Start now to become a good citizen. Can you help prevent fires, plant trees, clean sidewalks, destroy insects, fight a forest fire?

Skill, service, and responsibility are the first three things to make a boy successful.

HOW TO BE A SUCCESSFUL SALESMAN

A WOMAN, quite feeble, wandered in to a big bank, looking around rather helplessly. In an instant, an assistant cashier, whose desk is near the door, was at her side, inquiring with marked courtesy what he could do for her. She only wanted information on some trivial matter; but she got as good attention as if she had called to open an account. A few weeks later a young man came in and opened an account, with a first deposit of one thousand dollars, and volunteered the information that he came into that bank because of the courteous attention his mother—the old lady—had received."

This may sound like a paragraph out of Horatio Alger, but it is from *Short Talks on Retail Selling*, by S. Roland Hall (Funk and Wagnalls Company).

"The observer went to a store where a clothing man was as earnest and careful as if his customer had been his brother. He wasn't effusive; didn't weary you with his chatter; he didn't say a thing you would suspect was insincere. He didn't even follow that rule of salesmanship that you sometimes hear—'always agree with the customer.' When he could not honestly agree with the customer, he pleasantly disagreed, and gave his reasons. He knew fabrics, he knew styles, and he studied his customers so as to know what they wanted without any waste of time. The result was that he sold two suits, when the observer had come in for only one."

"An acquaintance of the observer recently spent several months studying a large sales organization, in the effort to find why some people succeed, while others do only mediocre work, or fail."

"He discovered that every successful salesman had a powerful motive that spurred him on toward success. In some cases the motive was the love of power. In other cases it was the love of money. Sometimes the successful man had a wife or a family that he

loved to provide with the comforts and luxuries of life.

"You can't get very far without a purpose, without a mainspring. So get a motive."

NUMBERS

By G. R. McDOWELL

THE Pythagoreans who established their schools in southern Italy about 530 B. C. attempted to explain the nature of the Sensible Universe by a mystical system of numbers. Fanciful as their doctrine, "that the essence of things consists in number," may seem to us, much of their work was really valuable and prepared the way for Euclid, Archimedes and Kepler. They were the morning stars for the mathematical sciences.

The symbolism and mystical fancies of these early Pythagoreans are interesting to the student of the Sheldon Course because, either by accident, design or some inherent verity, there is a correspondence in the grouping of facts and laws with the supposed values of numbers that is significant.

According to the Pythagoreans numbers extended only to ten and not higher. All above ten were multiples or increments of that number and ten is the number of perfection.

ONE is the first principle and contains within itself the two fundamental opposites, the positive and the negative, the Yang and the Yin of the Chinese, the limit and the unlimited, the determining and the indeterminate, the odd and the even not yet separated. From the harmonious junction and admixture of these two fundamental contraries are particular numbers and through them all things were compounded.

TWO is even, indeterminate, feminine and unfortunate. It signifies evil.

THREE is odd, determinate, masculine. It includes the beginning, the middle and the end. It is fortunate or lucky, and signifies meditation.

FOUR is the first square and signifies justice, as giving equal for equal.

In the conception of geometry these numbers, one, two, three and four, represent the point, line, plane and solid.

FIVE. This is the union of two and three and signifies marriage and production. It represents color and visible appearance.

SIX is representative of the phenomena of life and action.

SEVEN signifies health, light, intelligence and right reason.

EIGHT is love, friendship and community of thought.

NINE symbolizes central fire and the celestial spheres, and, as the square of three, signifies equal for equal in the law of compensation.

TEN is the sacred number of perfection. The sum of the first four numbers, one plus two, plus three, plus four, and the beginning of a new order. It symbolizes totality.

This is the first of a series of articles on a rather unusual and interesting subject. A second will appear in an early issue.—Ed.

ADVERTISING

By BURDIS ANDERSON

ADVERTISING, as distinct from mere publicity, is a form of salesmanship. Its function is persuasion. Its purpose is to interest people in something by means of printed suggestions, arguments, explanations, illustrations, or anything tending to influence minds and induce people to choose, decide and act as the advertiser desires. In the sense that all business is a game to be played for the pleasurable exercise of abilities, advertising is a game in which the most expert wins the prizes of satisfaction, honor and profit. In advertising, as in all other commercial activities, art and science are inseparably correlated and interdependent. Science is systematized knowledge. Art is skillfully applied knowledge.

It is only by practicing an art that demonstrated facts concerning it may be collected, classified and formulated into the organized knowledge of a science. Such knowledge, in turn, tends to perfect the art by insuring greater precision and accuracy, by obviating waste of materials and energy, and by securing a larger measure of satisfactory results.

Proficiency, in its allied science, is therefore essential to a high degree of efficiency in any art. Just as there are both arts and sciences of engineering, salesmanship, surgery and agriculture, so also advertising is both an art and a science; and whoever would excel in effective advertising must master the science and practice the art according to the rules of the game.



THE BUSINESS PHILOSOPHER AMONG HIS BOOKS

THIS Department endeavors to acknowledge all books received, but can review only such as promise to be of practical service or inspiration to Business Men and Business Women Who Think. For the convenience of readers, any book mentioned will be supplied by BOTH SIDES Bargain Book Department, 36 South State St., Chicago, Ill., upon receipt of price, plus postage, if any.

Profit-Sharing, Its Principles and Practice,
Harper Bros. (\$5.00 net.)

Any individual, firm or company interested in the subject of profit-sharing should read this book. It is the combined work of Arthur W. Burritt, Treasurer of the A. W. Burritt Company; Henry S. Denison, President of the Denison Manufacturing Company; Edwin F. Gray, Dean of the Graduate School of Business Administration, Harvard University; Ralph E. Heilman, Professor of Economics and Social Science, Northwestern University, and Henry P. Kindall, President of the Lewis Manufacturing Company.

The purpose of the book is to mark out the proper scope of profit-sharing, to determine its practicable limits, and to find the results of its use and the most effective method of utilizing the profit-sharing principle.

The effort of the collaborators has not been directed to proof of the soundness of any particular theory, but to eliciting the facts and learning the whole truth regarding the subject.

The purpose of the book is not to give mere descriptions of profit-sharing plans in operation but to serve as a guide to those who wish to learn the varied possibilities of this method of compensation. It, therefore, points out the merits and advantages of profit-sharing as well as its dangers and pitfalls. No ready-made plan is offered, because no plan is uniformly applicable to all classes of business; but those factors are included which will enable the management to determine whether profit-sharing might advantageously be introduced among any portion of the employees, and what methods would be most practicable for its particular business.

The subject is presented not only as a method of compensating effort, but also as a means of advancing the broader interests of employees. There are pointed out to employees the dangers which exist for them in certain forms of profit-sharing, the undesirability of certain types of restrictions, and advice as to what forms are best calculated to promote their interests. The effort throughout is to find methods which will prove mutually beneficial to employees and employers.

The conclusion of the study is that the profit-sharing principle is essentially sound when wisely applied. It cannot, however, be considered a panacea. It is not an instrument for revolutionizing the present economic system, but simply an endeavor to mark out the place of profit-sharing within that system.

Accounting as an Aid to Business Profits,
by William R. Bassett, A. W. Shaw Company (\$2.50).

This is not a treatise on accountancy, but an explanation of accounting for the business man, that he may use his records to earn greater profit. The work is based upon the truth that accounting should be constructive and not purely historical. It should point out wastes and lead to betterments.

The method pursued is to give a number of incidents drawn from the experience of some thousand concerns, some large and some small. These are developed in a practical way by giving the various labor-saving forms and by showing how the actual entries have been made. The principles illustrated are universal and belong to business in general.

It is true that each business is different, because conditions are never quite alike. Hence, individual adaptations must be made from universal principles. But, to make these adaptations, there must first be an understanding of the principles. When these are known, it is easy to cut out a system which will exactly fit.

The plan of the work is to detail the elements of accounting; then make the application through the great divisions of business, such as purchase, sale, payment; finally, to make clear the principle and method of cost accounting as applied to manufacturing, merchandizing, jobbing and the sale of personal services.

The book is scientific, eminently practical and modern.

Correct Standardized Pronunciation of Words in Everyday Use, by Josephine Turck Baker. The handy volume published by Correct English Publishing Company, Evanston, Ill., is intended to effect a standardized pronunciation based on the usage of the best speakers—those whose cosmopolitanism and education offer a safe guide in matters of speech.

Every word is briefly defined or a synonym given so that it is an admirable book for the stenographer or the busy business man.

"*Back to The Republic*," by Harry F. Atwood. (Laird & Lee, Chicago—\$1.00 post-paid.)

This is a little book, but it is a fine example of *multum in parvo*. It is a plea for the Republic as the best form of Government. The failures of autocracy and the dangers of democracy as alternative forms are shown. Autocracy leads to tyranny and the denial of liberty and individual rights; pure democracy tends to mobocracy and license.

The author shows that we have been drifting away from the ideals of the Republic and sailing on dangerous waters with our many experiments and that these have been of little avail except to increase taxes, furnish jobs for office holders, and hamper production without promoting happiness or general welfare of the people.

"*Back to The Republic*" should be in every school library and can profitably be read by young and old as an antidote to many heresies of the demagogue and the reformer.

The Credit Man's Creed

Dedicated to the Chicago Association of Credit Men and to J. M. Paul of Minneapolis, whose address at the National Convention of 1918 is quoted.

I BELIEVE in Capacity.

I believe in Character

I believe in Confidence

I believe in Capital

I believe that Capacity and Character beget Confidence and outweigh Capital

I believe that Confidence is the root of Credit

I believe that Credit is the corner-stone and cap-sheaf of Business

I believe, therefore, as one of us has said, that the Credit Man is "the governor on the great engine of Commerce and Trade"—in fact, that he is "the greatest constructive force in Business today."

But I'm going to try not to get chesty over it

—SAM SPALDING

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Improved Credit Service
General Offices Chicago, U.S.A.

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If you would like a copy of this creed, you may secure one, 7 $\frac{3}{8}$ x13 $\frac{5}{8}$, printed on brown color board in two colors, by writing direct to the United Agency, mentioning that you saw it in the *PHILOSOPHER*.

BOOKS ACKNOWLEDGED

Developing Executive Ability, by Enoch Burton Gowin, Ronald Press, N. Y. (\$3.00.) Cloth.

The Vested Interests, by Thorstein Veblen, B. W. Huebsch, N. Y. (\$1.00.) Cloth.

Personal Efficiency in Business, by Edw. Earle Purinton, Robt. M. McBride and Company, N. Y. (\$1.60 net.)

Man to Man, by John Leitch, B. C. Forbes Publishing Company, N. Y. (\$2.00.) P. P.

FUNNYGRAPHS

There's a Use for Everything

In the summer we are always running across a great many things which, it seems to us, are absolutely useless. We can see no reason for their existence.

But the entomologist and botanist and geologist, as well as the humble humorist, manage to locate some use for everything.

The thistle, for instance—

The thistle is designed to make man laugh when he sees a city girl accidentally bump her silk-hose-clad shins against one.

The sting of a honey bee—

Is there to urge inquisitive people to mind their own business.

Ants—

A shrine for the sluggard.

The mosquito—

The mosquito has built up the great and essential wire screen industry.

Poison ivy—

This beautiful vine is put on earth for the purpose of permitting us to become harmlessly rash now and then.

Snakes—

Teach us to watch our step, to realize that some curves are more attractive than others, and to exercise.

Bray of a donkey—

Indicates the safest approach to the beast.

Toadstools—

Prevent everyone from grabbing all the mushrooms.

Dangerous Business.

Senator Lodge said on a breeze swept ocean pier:

"This sea bathing is a dangerous business."

He nodded towards a middle-aged fat man who was tenderly and passionately teaching a sylph of 18 summers to swim.

"Yes," he added, "sea bathing has put an end to many a bachelor."

He Drives One.

"It matters not how good our intentions are, we are all prone to err," said the amiable man. "Even Henry Ford has made mistakes."

"Yep," replied the cynic. "I'm driving one of them."

We'll Say So.

The man who invented "near beer" was a darn poor judge of distance.

Murderous Names

A Frenchman was waiting at a railroad station in Ireland, when a couple of natives sat down beside him. Said one:

"Sure, Pat, it's down to Kilmary I've been, and I'm on me way back to Kilpatrick."

"Ye don't say so," said the other. "It's meself that's just after being down to Kilkenney, and I stop here a bit before I go to Kilmore."

"What assassins!" exclaimed the Frenchman. "Would that I were safely back in France."

Anecdotes of Charles M. Schwab

Replying to the lavish compliments paid him by Mr. Hurley and Chairman S. F. Felt, he said:

"When I hear myself being praised I tell this story to bring me to a realization of what every true man ought to feel:

"I was coming home from the mills at Homestead about thirty years ago. I was manager there, and a manager in a steel town is a pretty big fellow. Being young, I was puffed up. I was seated in my buggy with my negro servant, Bob, preparing to go home, when a workingman's wife and little girl came by.

"'Look, dear,' I heard the woman say to the child. 'That is Mr. Schwab.'"

"The child looked quickly and asked:

"'Which one?'"

* * *

Then there was a soldier I met in Germany, where medals are pretty liberally distributed, and he had a row of them from one shoulder to the other. I was much impressed and said: 'There is a man that has built tanks and done all sorts of things, and I would like to know why he has all those medals,' so I said to him:

"'Do you mind telling me why you have so many medals? You must be a great and distinguished man.'"

"'O, yes,' he replied, 'I will tell you. Now, this first large medal that you see at my left I received by mistake and I have the others because I had that one.'"

* * *

"When I took this job I asked my wife for a slogan for the shipping board. She said:

"'Less talking and more caulking.'"

"I think she is pretty nearly right."

The Victorious Attitude

The courageous, fearless, hopeful, self-confident, forceful, magnetic, aggressive, conquering, dominating, triumphant attitude

Taught by Dr. Orison Swett Marden
the world's greatest inspirational writer

YOU can be the ideal you long to be, you can take your right place in the world, you can be the leader of thought and action in your community, you can make a new success of your life, whether in business, art, science, society, the professions, or in the home, by learning to assume the *Victorious Attitude*, the *Triumphant Attitude* toward life.

Your life, your circumstances, your surroundings, will change when you have learned to meet every situation with assurance and self-confidence. For

you can realize your desires and ambitions, you can make your dreams come true, when you have developed a dynamic, magnetic, conquering personality.

Thousands of men and women all over the world have found the way to the larger life by following the inspirational teachings of Dr. Orison Swett Marden. Over a million and three-quarters copies of his inspirational books have been sold and his work has been acclaimed by some of the greatest men and women of our times.

A Few Tributes to Dr. Marden's Work

Ella Wheeler Wilcox says:—"I wish that your splendid book might be placed in the hands of every young man and woman about to enter the arena of life."

Hudson Maxim says:—"Your writings every year rescue thousands of young men from the pursuit of failure and put them on the road to success."

Theodore Roosevelt said:—"I am so deeply touched and pleased by your editorial in 'Success' that I must write and tell you so."

Charles M. Schwab says:—"Dr. Marden's writings have had much to do with my success."

John Wanamaker says:—"I would, if it had been necessary, have been willing to have gone without at least one meal a day to buy one of the Marden books."

Lord Northcliffe says:—"I believe Dr. Marden's writings will be of immense assistance to all young men."

Judge Ben B. Lindsey says:—"Dr. Marden is one of the wonders of our time. I personally feel under a debt of obligation to him for his marvelous inspiration and help."

You, too, can profit by Dr. Marden's teachings, which have been put into a book called "*The Victorious Attitude*." It will give you new inspiration for your daily tasks; it will help you to accomplish a larger day's work; it will assist you to get more joy out of life; it will make you a better, happier, more successful man or woman.

You can secure this remarkable book in connection with a year's subscription to Dr. Marden's magazine, **THE NEW SUCCESS**, for only \$3.00, so fill out the coupon below and make sure of getting the book and magazine *now* before the subscription price advances. (Canadian price, \$3.50; foreign price, \$4.00.)

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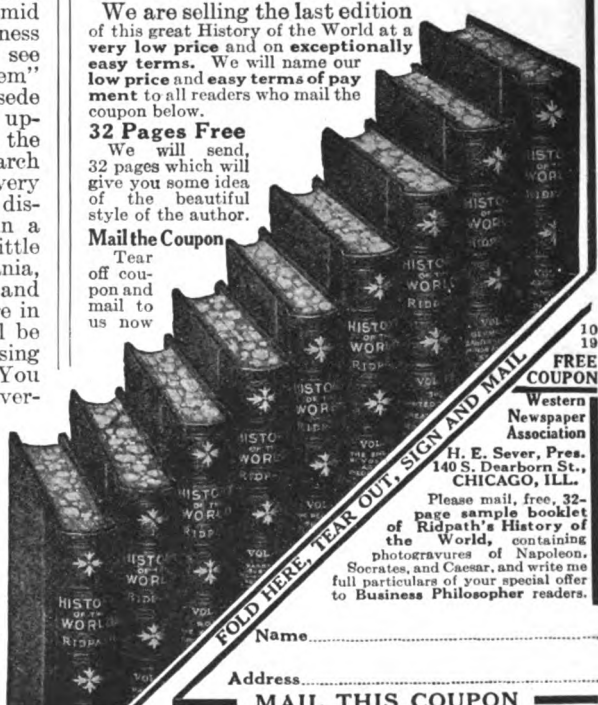
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The BUSINESS PHILOSOPHER

OCTOBER, 1919

To Be or Not to Be—Partners
That Is the Question To-day for Labor and Management
Editorial by ARTHUR FREDERICK SHELDON

Success Nuggets
By ORISON SWETT MARDEN

The Melting Pot of Busy-ness
A Business "Literary Digest"

"The New Machine"
*Charles Ferguson's Anti-Socialistic Plan for Mobilizing Society
and Democratizing Business*
By SAM SPALDING

\$2.00 a Year

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■ *The Service Magazine* ■

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That as a branch of The Sheldon School work he is about to open THE SHELDON BUSINESS NORMAL.

This Normal is to the successful business man what the Post-Graduate School of Law is to the lawyer—the Post-Graduate School of Medicine to the physician—the Post-Graduate School of Pedagogy to the teacher.

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A. F. Sheldon, President**

916 North American Building

C H I C A G O



The Business Philosopher

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Only that which tends to increase the “Area” or A+R+E+A of the reader—that is, his Ability, Reliability, Endurance and Action—will appear in this magazine.

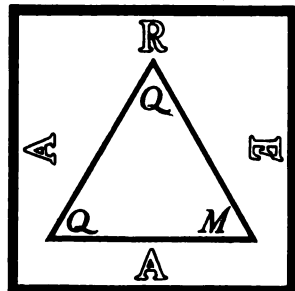
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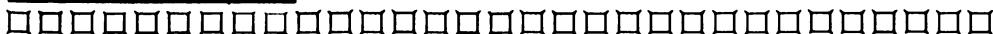
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THIS magazine is built on a rock—the rock of Arthur Frederick Sheldon's universally applicable Area Philosophy. The word Area is made up of the initials of the four channels of expression of the four-square man—Ability, Reliability, Endurance, and Action, which correspond to the four-fold endowment, Intellectual, Emotive (including the Moral Nature), Physical, and Volitional, without which complete success is impossible.

And this four-fold capacity of the individual functions or expresses itself in what we term his Q Q M—that is, in the Quantity, Quality and Mode of Conduct which characterize his Service and determine his worth.

From this we get our familiar square-and-triangle symbol.



SEVEN DAYS OF DELIGHT

By SAM SPALDING

Sunday

A NEW note is being heard to-day, a snatch of a new song of "Joy to the World." It is as if a silver bugle, high and clear and sweet, were sounding above the indifferent and preoccupied; above the noisy and dusty mechanical activities of men; above all their misplaced pessimisms, proclaiming: This is God's world; be ye glad in it.

Monday

GIVE us this day that keen hunger for food, physical, mental, spiritual; that thirst for the true wine of life; that desire to tip the world and drain it to the lees, which makes for delight, which bears witness to the abundant life.

Tuesday

THERE are a thousand thousand delights in human intercourse and human relationships, from mere chance meeting and the give and take of wit, up through the whole gamut to supreme love. And he or she whose delights and enthusiasms have remained untrammelled and unsullied has the key to this "Common, daily life divine."

Wednesday

BY THE way of joy in their work; joy in its rhythm, in its overcoming, in its creativeness, must men and women seek a large measure of their workaday salvation.

Thursday

THERE are pleasures manifold in respect to mental interests, pursuits and achievements. Here, too, are the pleasures of the chase, the zestful and rewarding tracking of thoughts to their lairs. Here is all the ideal world of history and imaginative literature to roam over and shoot over at will. In face of it all shall we stumble sleepily through life?

Friday

WHO does not find zest in overcoming difficulties; in strangling old prejudices and casting out the carcasses; in bruising the heads of temptations; in all the splendid upward struggle toward light and truth, toward the hills of God?

Saturday

MAY the higher reaches of our minds and spirits this day be as thirsty fields, greedy for all possible interest, and good, and beauty.

The Business Philosopher

Edited by ARTHUR FREDERICK SHELDON
SAM SPALDING, *Associate Editor*

VOLUME XVI

OCTOBER, 1919

NUMBER 11

BY THE FIREPLACE

Where We Talk Things Over

TO BE OR NOT TO BE PARTNERS— THAT IS THE QUESTION

YES, that is the question. It is the question of questions before the world today. The question is, shall Labor and Management declare peace and work together, or continue what is virtually a spirit of war and drift farther apart? One thing is certain, Employers and Employees cannot drift very much farther apart without creating a chasm through which Civilization will disappear.

Personally, I still insist upon being an optimist. I believe "We" are going to get together. It is the only sensible thing to do, and the American people are generally pretty sensible when it comes to a show-down.

And it is "We" as far as Labor and Management are concerned. Neither can go it alone, and neither can ignore Capital as an important and necessary factor.

Have you heard the story of the pipe organist and the boy who pumped the organ?

A certain great artist had played a masterpiece in a most masterly way. The applause of the audience was both loud and long. The little fellow who had pumped the organ was greatly pleased. He felt that he had helped some. He went up to the noted artist and said, "We did fine, didn't we?"

The artist resented what the boy had said and exclaimed, "We! What did you have to do with it? I played well, it seems, from the applause."

"Oh!" said the boy, "didn't 'We' do it?" "Why, no," answered the organist, "I did it."

The audience continued to applaud and called the organist back for an encore. She placed her fingers on the keys, but no music came forth for the simple reason that the boy was not pumping.

She looked back at him and said, "Pump, Johnny, pump!" "Not on your life," replied Johnny, "nothing doing." "Oh, please, Johnny, go ahead and pump." "Well," replied he, "Was it 'We'?" "Oh yes," she answered, "'We' did it." And then Johnny pumped, and the artist played, and together they rendered the music that gladdened the hearts of the listeners.

"We" here in America today could with relative ease produce enough to supply all our own needs, with plenty for everybody at a reasonable price, and have enough left over to save the European world from starving to death and freezing to death during the winter just ahead.

"We" can do this by simply all going to work and each doing the best he can. We can do it and solve all our big troubles by letting up on striving for effects, and then beginning to take care of the causes which produce the effects we want.

Without any attempt at a scientific treatise on this theme, I arise to make a few remarks at random.

First, We—Labor and Management—shall never get anywhere worth while until we see that we are really one, and we shall not do that until we quit talking about "Capital" as if that term means men. Chemists would never get very far if each had a different name for each of the different natural elements.

Business must be scientised if Order is going to take the place of the Chaos which now reigns in the realm of Industrial thought. One big aid to that end is the use of definite terms and definitions.

Can we not all come to see that Labor is simply Individual service of Head, Heart, and Hand? Labor is human busy-ness. It

is everybody's busy-ness, whatever that may be. It is a big mistake to refer to Labor as manual effort alone.

We all labor, some more with the Hand than with the Head, and some more with the Head than with the Hand. And neither the Hand worker nor the Head worker will do work worth while unless each puts his Heart into his work.

Management is the organization and direction of Individual Service, and that is labor, too. This work of supervising individuals in their work is a very strenuous form of labor and carries with it heavy responsibilities. Most commercial and industrial executives grow gray hairs at an early age. If you don't believe it, John, just try it.

A lot of confusion is caused by using the term "Capital" when what the speaker or writer really means is either Employer or Management or else Proprietor or Owner. The term "Capital" should never be used as meaning men and women. It is not human power. It is the effect flowing from it.

Another common error is to use the term "Capital" as meaning money only. Capital means property. The man who owns a home or a horse and wagon has Capital even if he has no bank account. The individual is a Capitalist to the extent that he owns things.

No one who owns property of any kind, even if it is only a jack-knife, can attack Capital without attacking himself or his own rights. What he means to attack is the Capitalist who has much property.

There are extremists even in America who claim that Capital as such has no right to reward. That is to say that a human being who owns property has no right to receive any reward for the use of the property. These extremists as a rule are individuals who own nothing and are jealous of those who do.

A man by the name of Charles Johnson once worked for me. He would be rated as a Hand worker. He did regular farm work and did it well. As a matter of fact, he mixed a lot of Head work with any Hand work he did.

He had been in business for himself before going to work for me by the day. A fire had wiped out his business and he had to start over again. Although he had a large family he saved a little each week from his daily wages as a farm hand. Before long he had

saved enough to buy a team of horses, a harness, and a wagon.

He then came to me and said, "You have been paying me so much a day for my effort alone. I now own a team of horses and a harness and wagon. With them I can render you a much greater service than I could without them. What would you pay me for the use of my horses and harness and wagon, in addition to what you have been paying me?"

We made a deal whereby Charles got a good return on his investment. He kept on saving until he had money with which to buy live stock and farm tools. He then became a tenant instead of a day worker. At the rate he is going, he will soon own a farm.

What "working" man is there in America who would say it was not right for me to pay Charles Johnson more money after he furnished his team and wagon than I did before? Of course he was entitled to it. I was glad to pay it. His services were worth more with his equipment than they were when he was working single handed.

And that is just what the owner of a factory is doing. If he furnishes the buildings, and the machinery, and the tools, and all the other things which are necessary for the conduct of the business, he is doing exactly what Charles Johnson was doing when he furnished the horses and wagon. He is entitled to something for the use of it. He is also entitled to good wages for organizing and directing the business.

Personally, I believe that all sensible working men see this and do not want to see property rights destroyed. George W. Perkins thinks so too. The following article from a leading daily paper, The Columbus Dispatch, is worth reading:

PROFIT-SHARING ONLY SOLUTION OF LABOR UNREST

George W. Perkins Says that Working
Man Wants Capital To Have
Fair Reward

AGAINST BONUS SYSTEM

Employees Feel That It Is Sop Thrown Out To Bribe Them To Be Kindly Disposed

New York, Sept. 11.—Profit-sharing on a frank and fair basis was declared to be the only solution of the present industrial unrest in a speech delivered at the annual meeting of the National Civic Federation here today by George W. Perkins.

Mr. Perkins said he was convinced that labor was entirely willing that capital should have its "fair reward and proper protection," but that there are too many instances in which capital had demanded "improper protection and had taken exorbitant reward."

At the same time Mr. Perkins denounced bonus systems as doing more harm than good and as stirring up trouble rather than alleviating it.

Will Be "Partners"

As an alternative Mr. Perkins proposed a definite detailed scheme of profit-sharing which he said had been adopted by some companies with which he was connected and had proved most successful.

Mr. Perkins said that the history of the relations between labor and capital could be traced through the man who worked for a wage and the terms successively used to denote the man who paid the wage.

First it was "OWNER AND SLAVE."

Then it became "MASTER AND MAN."

Today it is "EMPLOYER AND EMPLOYEE."

And tomorrow Mr. Perkins declared he believed it must be "PARTNERS."

That is a good speech by Mr. Perkins. It is splendid as far as it goes. But it does not go far enough. The first headline reads, "Profit-sharing is *Only* Solution of Labor Unrest." It should read, "Profit-sharing is *Only Partial* Solution of Labor Unrest."

Profit-sharing, undertaken in the right way, is the solution of the economic side of the question. It provides for an automatic distribution of the *heat* of reward as the *fire* of Service is builded. But Morale cannot be bought with money alone. Until Management provides ways and means for making Industry interesting, and also for the proper education of each and every employe in the institution, there will be labor unrest born of unreasonableness.

Justice from each of the co-partners to the business as a whole is essential before labor unrest is ended. It is not a one-sided problem.

Today tens of thousands of employees are striking in response to the more or less military demands of leaders whose advice is

often followed against the better judgment of him who follows it. Strikes are called in many cases without grievances being even stated. Many strike without knowing why they are striking.

While preparing my notes for this Fireplace talk I picked up a daily paper in which Cartoonist Goldberg expresses one of the lamentable tendencies of the times. The cartoon consists of a series of six pictures.

In Picture No. 1, the Employer says to Chester, one of his employes, "You have been working for me twenty years and I want to make sure that you are perfectly happy." Chester answers, "Yes, Boss, I am very happy."

In Picture No. 2, the Boss says to Chester, "I will raise your salary ten dollars and give you two days off every week." Chester answers, "I don't need it, but thanks just the same."

In the third picture the Boss almost embraces Chester and says, "I will place my automobile at the disposal of your family every Sunday," whereupon Chester is much moved and says, "This is too much; let me kiss your hand."

The next picture shows the Boss seated at his desk and congratulating himself as follows: "Well, I am one boss that will never be hit by labor troubles. I know how to treat my men."

Picture No. 5 shows Chester being interviewed by a Labor Leader, who is passing on to Chester what Goldberg labels, "The Mysterious Word." The cartoon fails to reveal what the mysterious word is, but Chester answers immediately, "Just as you say."

In Picture No. 6 the Boss and Chester are together again, and Chester makes the following announcement, "Boss, I just went out on a strike. I'll tell you why when I find out myself."

Many employers in all are getting into the mental attitude of "What's the use?" "The more you do for the employe the more you may." "There is no such thing as appreciation." These and others like them are common expressions. Many in all have tried some form of alleged profit-sharing and with disastrous results. Many others have mistaken bonus systems for real profit-sharing and have confused "welfare" work with real mutual interest work. They have

heard about or read about what other employers have done in the way of giving bonuses and installing welfare work and have arbitrarily condemned the whole proceedings on account of the results or lack of results obtained.

The fact is that it is just as Mr. Perkins says, "Bonus systems oftentimes do more harm than good and are stirring up trouble rather than alleviating it."

If all engaged in industry are to be partners, we must have profit-sharing "on a frank and fair basis," as Mr. Perkins puts it. There must be no camouflage. It must be the real thing. Paternalistic "welfare" work must evolve into real mutual interest work.

Yes, *to be or not to be* "PARTNERS," that is the question. Personally, I believe it is TO BE! Just as the wage system took the place of slavery when the relationship of "Master and Man" took the place of the relationship of "Owner and Slave," so profit-sharing "on a frank and fair basis" is destined to take the place of the wage system as the term "Partners" takes the place of the terms, "Employer and Employee."

Now, please, Mr. Employer, do not be alarmed and do not imagine that Sheldon has turned Socialist. The more I study Socialism, the better I like Republicanism. The more I look into Bolshevism, the more I respect the doctrine of property rights, and the more heartily do I despise Anarchism. This may not be the time to install profit-sharing in your case—I don't know and that is none of my business. But I do know this:

To resolve a business into a real profit-sharing concern, is not to do away with "property rights." It does not mean that the chief owners cannot make money and plenty of it. The salary that the Management will receive for real brain labor and true leadership, plus the money to which those who furnish capital are justly entitled for the use of it, will mean enough money to satisfy anybody.

What has been done, can be done again. In all there are many employers who have installed real co-partnership—genuine profit-sharing methods and real mutual interest work—with splendid results to all concerned. It is simply a case of doing the right thing at the right time, in the right way, in the right spirit.

And you, Mr. Employee, when the Employer does it, see to it that you are a real man and appreciate it. Don't let the fact that you are a co-partner turn your head. Keep your feet on the ground. Don't let prosperity spoil you. Be worthy of the opportunity which is yours. Do, not your "bit," but your best.

THE BREAKFAST FOOD FAMILY

BY BERT LESTON TAYLOR

JOHN SPRATT will eat no fat,
Nor will he touch the lean;
He scorns to eat of any meat,
He lives upon Foodine.

But Mrs. Spratt will none of that,
Foodine she cannot eat;
Her special wish is for a dish
Of Expurgated Wheat.

To William Spratt that food is flat
On which his mater dotes.
His favorite feed—his special need—
Is Eata Heapa Oats.

But sister Lil can't see how Will
Can touch such tasteless food.
As breakfast fare it can't compare,
She says, with Shredded Wood.

Now none of these Leander please,
He feeds upon Bath Mitts
While sister Jane improves her brain
With Cero-Grapo-Grits.

Lycurgus votes for Father's Oats;
Proggine appeals to May;
The junior John subsists upon
Uneeda Bayla Hay.

Corrected Wheat for little Pete;
Flaked Pine for Dot; while "Bub"
The infant Spratt, is waxing fat
On Battle Creek Near-Grub.
—From A Line o' Verse or Two.

Quit looking for trouble in the mirror of life.

To make yourself rich, add to your milk of human kindness the cream of Service.—J. C. B. Cumbes.

THE NEW MACHINE

AND ITS ANTI-SOCIALISTIC PROGRAM FOR DEMOCRATIZING BUSINESS AND MOBILIZING SOCIETY

THE FIRST OF TWO ARTICLES

By SAM SPALDING

WHAT is the political program of that extraordinary organization known as "The New Machine"?

Is our "invisible government" to become our visible government?

Is the day coming when Big Business, which has long, we are told, been our American Warwick, our "king maker," will come out into the open and induct *itself* into office? And that, not by virtue—or rather by *vice*—of any slush-fund or power of autocratic finance, but by right of its own inherent economic competency?

In other words, are the great organizers, the great producers, the great engineers, the masters of materials and men, the Charles M. Schwabs or Herbert Hoovers or General Goethals's—for the genius of the "prophet-engineer" of Panama is precisely the genius of Big Business in its engineering aspects—destined to take the place of our Wilsons and Roosevelts?

I cannot imagine any more arresting questions than these in all the range of current interests. And I haven't forgotten the Great War either, because it is the Great War itself that has brought these breath-taking questions to the fore. And it is the Great War that tempts one to answer them in the affirmative.

They are being asked and answered in the affirmative in more than one quarter today, you know. Or if you

don't know, I am here to tell you.

Norval A. Hawkins, for example, former general sales manager of the Ford Motor Company, seems to have asked himself

such questions and to have answered them in the affirmative, judging by some of the things he said in that remarkable address he delivered at the third annual session of the World's Salesmanship Congress, at Detroit. Listen to this:

"It is a great step of progress when the president summons men like Schwab, Hurley, Stettinius, and others of importance to take charge of vital branches of our war-making. .

. . . The appointment . . . of such a big business man as Charles M. Schwab to fill a great place in the government . . . is a prophecy of the sort of men who in the future

will, in my opinion, manage the political as well as the commercial business of America.

"We are going to have a different grade of men in public office, at Washington, in our State capitals, and in our cities and towns, when America is reorganized for the business of efficient government after the war. The problems of the future will be chiefly business problems. Politicians have proved themselves miserable failures in attempting to do the country's business. The eyes of the people have been opened to the need of their government of the man who knows how to work, of the efficient organizer,



CHARLES FERGUSON

of the economist, of the man who understands how to handle men and how to make money—in short, of the best business man.”

Now that sort of thing not only “strikes a significant note,” in the language of the drawing-room, but in the vernacular of the street it “rings the bell”—and the bell is a big, loud gong that will echo and re-echo far, making a noise that is likely sooner or later to make both night and day hideous for our traditional lawyer-politician-office-holder-diplomat-statesman type.

But, so far as I know, Mr. Hawkins did not start the ball rolling. He is by no means the first to advocate government by the producers rather than the parasites, by production engineers rather than political manipulators, by practical economists rather than theoretical wastrels. Doubtless we could dig deep down around the roots of this subject and find a lot of remarkable prophecies; but this movement of thought is altogether too palpitantly, vitally of today and tomorrow for us to waste any time over ancient history. In tracing its development, therefore, we shall go back no further, for the present, than September, 1916, when *The Engineering Magazine* printed an article on preparedness, by H. L. Gantt, formerly vice-president of the American Society of Mechanical Engineers, later to become the first president of “The New Machine.” In that article Mr. Gantt said:

“The Nation reflects its leaders;

“The Army reflects its general;

“The Factory reflects its manager.

“In a successful industrial nation, the industrial leaders must ultimately become the leaders of the nation.”

You will find this name of Gantt an outstanding one in this startling new trend of the times. For instance, in April, 1917, we find Mr. Gantt saying, in the *New York Evening Mail*:

“True democracy is attained only when men are endowed with authority in proportion to their ability to use it efficiently and their willingness to promote the public good. Such men are natural leaders, whom all will follow. . . .

“We know that in the long run, power is the controlling factor in the world. Consequently, if a community is to survive, it must so order itself as to utilize its whole strength in harmony, and not frater much

of it away by internal friction, which is always present under the former theory of democracy.

“A working community is a big machine, the net power of which is the total power developed, less that consumed by internal friction.

“The engineer, who has always known this, has also learned the laws of materials and forces. Consequently, when we wish to know what is right from an engineering standpoint we call an engineer. . . .

“When, however, we wish to decide what is right from an economic standpoint we do not call an economist, but a lawyer, and the decision is usually based, not on the natural laws on which society is built, but in accordance with legal limitations often inherited from an entirely different age. . . .

“Man’s relations to man are his most important relations, and when the economist has taken his place in the public confidence with the engineer . . . he will in a large measure replace the lawyer in defining and shaping relations. We shall then have the beginnings of a democracy that will be stronger than any autocracy. . . . It is the aim of The New Machine to assist in the establishment of such a democracy, one with a minimum of internal friction.”

Doesn’t that begin to make your eyes shine and your pulse to quicken, you to whom has been vouchsafed at any time a vision of American business as the supreme Wonder-worker of the material world, as something great, and shining, and awesome, and inexhaustibly creative?

To the business man who looks out over the present world of affairs, even a little way, with the eyes of understanding,—to all, in fact, who have been touched by the spirit and wonder of work, here is the subject of all subjects to call forth a breathless eagerness.

Down politics! Up business! Not plutocracy, mind you. Not profiteering. Something very different. Business and government reconciled because business, put on its honor and given its freedom to express itself in efficiency, in perfect adaptation of every means of production, distribution, adjudication, and what not, to every end throughout the nation, has become the governing power, outwardly and visibly, by virtue of its sheer, inherent, and superior competency and trustworthiness.

(Continued on page 27.)

ARE THESE OUR PROBLEMS?

"OUR COUNTRY FIRST" CONFERENCE ASKS SOME LIVE QUESTIONS

A NATIONAL gathering of more than usual significance took place in Chicago, September 8 and 9, under the auspices of the Illinois Manufacturers' Association. It was known as the "Our Country First" Conference, and was called to discuss our reconstruction problems from the standpoint of employers—not from that of "capital," it should be noted, for in paragraph 20 below, among the many live questions asked by those who invited the delegates, you will find a rather novel distinction drawn between a capitalist and an employer.

The sessions were held at the Congress Hotel, and among those who took part were: Dorr E. Felt, President of the Illinois Manufacturers' Association; Hon. Edward J. Brundage, Attorney General of Illinois; S. M. Hastings, chairman of the Conference and President of the Computing Scale Company of America; Harry H. Merrick, President of the Missouri Valley Association, and of the Chicago Association of Commerce; Roland B. Mahany, Assistant to the Secretary of Labot, Washington, D. C.; Charles Piez, President of the Link Belt Company, Chicago, and others.

John M. Glenn, Secretary of the Illinois Manufacturers' Association, prepared the questions which follow, which were submitted for consideration. Employers particularly will find them of great interest, and others will be glad to know what employers are thinking about in these days of flux.

EMPLOYERS ARE DISCUSSING THESE QUESTIONS

1—Chief Justice Marshall, in the famous case of *Marbury versus Madison*, said: "The government of the United States has been emphatically termed a government of laws and not of men." Are we drifting from this form of government insisted on by the framers of the Constitution and upheld by the United States Supreme Court when we pass legislation such as the Adamson bill?

2—The Constitution precisely enumerates and delegates limited powers to the federal government. It distinctly states that the power of the federal government, as far as

interstate commerce is concerned, is limited to regulation. How can Congress pass a law such as proposed in the so-called Plumb plan, which compels the government to purchase the railroads and lease same to a small minority of people? To regulate transportation does not mean to engage in transportation.

3—Would not such a nationalization of railroads, industries and farms result in adding a new pork barrel? . . .

4—Is there a conflict between the Sherman Anti-Trust act with its amendments and the Federal Trade Commission act? One enforces competition, whilst the other forbids it.

5—What economies can our federal and state administrations practice so as to reduce taxes? Profligacy of administrative expenditures must be met by taxes, and taxes influence the cost of production and sale price.

6—What could be done to attract the best class of experienced men to accept governmental work?

7—Can we continue to be a great commercial and agricultural nation under the present many vexatious statutes and prying investigators, with their petty tyranny because they assume governmental authority?

8—Is the Jeffersonian principle still workable that "that government is best which governs least"? (Our federal and state law-making bodies have, for the past seven years, annually added 12,500 new laws to our statutes.)

9—Our war debt is estimated at \$280 per capita. Our civil war debt was about \$82 per capita. Shall this indebtedness be paid at once and maintain high costs, or would it be better to amortize the indebtedness and spread it over a long period of years? The immediate payment must influence high prices and unrest.

10—Have we too much currency? If so, what percentage could, with safety, be retired? What could our Federal Reserve Bank do to increase the purchasing power of a dollar, bearing in mind the unchallenged statement of Mill: "As gold production or gold reserve increases the purchasing power

of a dollar decreases"?

11—What advantage are we taking of possessing 52 per cent of the gold reserve of the world? How could this be used to the benefit of our people? Could it be used to assist foreign nations to amortize their war indebtedness? . . .

Europe needs money. Money is dependent upon commerce. Commerce is dependent upon the production of her farms and factories. They are dependent upon raw materials and machinery. Idleness of her working population means unrest. What is our obligation? . . .

Shall the government organize a foreign sales department insuring American sales to the extent of 75 per cent of the sales, at a premium of 5 per cent, debenture, these policies as notes or bonds to sell the same, exempt of all taxes, and thus increase production and at the same time stabilize foreign trade? Or should this be left to private corporations with governmental sanction? What do you think of the Edge bill as helping in foreign commerce?

12—Can we be relieved of the moral obligation to assist foreign nations in obtaining the necessities of life? . . .

13—Do you think that we should now practice those economies we willing followed during the war? Do not the returning soldiers who helped save us at \$33 per month resent the display of wealth on the part of those who were benefited by war earnings and wages? Shall he be considered?

14—Are you in favor of the suggestion that some industries be limited in the return on their investment and prohibited from capitalizing their surplus and profits whilst others are permitted to do so?

15—Are you in favor of the nationalizing of the railroads? If so, do you favor the nationalizing of banking and insurance? Shall we extend governmental regulation, now under the food and drug act, to include the licensing as proposed by the Kenyon and Kellogg bills? If so, are you willing to have your industry or your farm or organization nationalized?

16—Is American industry a financial privilege or a technical achievement? Did not all of the American industries begin with little capital but with technical brains and resolute characters? Did not the present so-called captains of industries graduate

from the ranks of labor because they were willing to work, to sacrifice and to face the chances of failure in order that they might give labor more work and serve labor more efficiently than under the German nationalized industrial system? . . .

17—What suggestions have you to offer for reducing present prices?

18—What is a profiteer? It is sometimes well to agree on a definition. Who is accountable for profiteering. Is it the merchant, the manufacturer, the farmer, the laborer, or all combined? What is the remedy? . . .

19—Is the present system of distribution economical? Have you any suggestion to offer to simplify distribution, minimize losses, obviate unnecessary deliveries and establish a closer point of contact between buyer and seller? Are any of the practices to simplify production and distribution, willingly practiced during the war, now being used? . . .

20—Why continue to use the expression "capital and labor" when we mean "employer and employee"? A laborer with a dollar in the savings bank is a capitalist. Over 90 per cent of the employers of labor in the factories or on the farms must, at some seasons of the year, borrow money to conduct their business. Is a man who pledges all of his assets to conduct his business in any way a capitalist?

21—Is there a system which will make common the interest of employer and employee without destroying organization or jeopardizing investments?

22—What are you doing towards encouraging "Own Your Own Home" campaign amongst your employees? (One million houses are needed in the United States today.)

23—Should organizations of employees have any standing unless they are incorporated?

24—Should immigration be restricted at this time? If so, why and for what period of time? Should a selective immigration bill be passed?

25—Should the United States government fix the price of food products, or should prices be determined on the open market? Should the government rule over exportation of food products be abandoned? The farmer, with an investment of over \$50,000,000,000 in land, buildings and agricultural machinery and annually paying over one billion dollars in wages, must be accounted a manufacturer.

Is he not entitled to a fair return on his investment and has the government a right to fix his or any other manufacturer's prices? Production costs are not the same on all farms or in all factories.

26—Is part of our present unrest due to the sudden transition of our people from a war psychology to a peace psychology? The

of our people? Is the mass precedent, established by the war, a contributing factor to the present unrest?

27—*Our country first. What are you willing to do to make it first?*

A man is just as big as his regard for his own word.—"Nolanisms."

AN INSPIRING PLEDGE

HERE is the heart-warming pledge adopted by the "Loyal Legion of Loggers and Lumbermen," of the Pacific Coast during the war, which organization and pledge have been given an enthusiastic peace-time rebirth. This pledge might serve as a model for any organization. More about the Legion will be found in the article in the "Side Lights on Industry" department, in this issue.

I the undersigned, firmly convinced that the best interests of both employer and employee in the lumber industry are conserved by the principles set forth in the constitution and by-laws of the Loyal Legion of Loggers and Lumbermen, and that the great principles of democracy upon which the United States was established and upon which it must continue to operate, are based upon the mutual cooperation which is the foundation of the Loyal Legion of Loggers and Lumbermen, do solemnly promise and vow that I will, to the utmost of my ability, seek to promote a closer relationship between the employers and employes of the industry; to standardize and coordinate working conditions; to improve the living environment in camps and mills, to promote the spirit of cooperation and mutual helpfulness among the workers and operators, as a patriotic endeavor looking toward the welfare of our citizens; to build up the efficiency of the industry for the prosperity of every individual connected therewith; and to stamp out anarchy and sabotage whenever I may find it.

day we declared war, we converted our units of construction into units of destruction; mass play predominated. In the great war only one General is conspicuous; the Liberty loans massed and aroused the people; we put men into uniforms; massed industries to assist the government to produce the essentials; farms were brought to the highest point of production; new governmental bureaus were created—unity of action for mass play so that we would win the war. Some would continue these conditions as the permanent social order of the United States. Are the problems of peace the same as the problems of war? What should be done to help change the mental attitude

A SCHOOL FOR BUSINESS MEN

ABOUT forty members of the Bridgeport, Conn., Chamber of Commerce, according to *The Nation's Business*, including manufacturing executives, have formed themselves into a study group for a six months' course in foreign trade practice under competent direction. The course of study includes world markets, export policies, foreign and domestic trade laws, foreign exchange and related subjects

When the University of the World confers its degrees, the recipient generally gets his diploma in the form of a check book.—"Nolanisms."



THE HALL OF FAME of AMERICAN BUSINESS

JOE MITCHELL CHAPPLE'S LIST



SOME time ago, *THE BUSINESS PHILOSOPHER* printed several lists of nominations of the forty men, who, in the opinion of competent judges of prominence, were worthy of a place in a Hall of Fame of American Business by reason of a conspicuous adherence in one way or another to the principle of Service.

Below you will find another list, consisting of forty-four names this time, not of forty. It was sent us by *National Magazine*, of Boston, and represents the first men chosen by the well-known writer and lecturer, Joe Mitchell Chapple, to write up in his very interesting "Interview Letter Series."

You will find many surprises in it because it contains an unusual proportion of unfamiliar names—which, however, Mr. Chapple in his letters gives good reasons for including. It is obvious,

though, that he has by no means confined himself to "captains of industry." Tom Dreier's name would be enough to prove that, for Tom—who used to be associate editor of *THE BUSINESS PHILOSOPHER*, by the way—is a sort of chaplain of industry, rather than a captain. And heaven knows he isn't a millionaire! In other words, he is a publicity man—and an exceptionally interesting, able, and inspiring writer on business success, and personal efficiency, and the like. And we are very glad indeed to find that such a keen judge of men as Joe Mitchell Chapple should have felt it worth his while to devote one of his "Interview Letters" to Tom Dreier.

Here is the list. How many do you know? And we shall be glad to have you tell us something about any of the men in it whom you know but whom most of us probably do not.

1. JUDGE ELBERT H. GARY
2. MARVIN HUGHITT
3. MELVIN O. ADAMS
4. GEORGE ADE
5. JAMES BRYCE
6. HENRY FORD
7. DAVID BELASCO
8. LOUIS K. LIGGETT
9. FRANK A. SEIBERLING
10. THOMAS LAWSON
11. GEN. GEORGE W. GOETHALS
12. MONTRAVILLE WOOD
13. ELIE SHEETZ
14. HARRY GORDON SELF-RIDGE
15. ELMER J. BLISS
16. EDGAR H. COTTRELL
17. F. W. WOOLWORTH
18. DOUGLASS BARNES
19. M. A. SHAFER
20. CURTIS VAUGHAN
21. FRED MASON, Shredded Wheat Co.
22. G. X. WENDLING, Dalton Adding Machine Co.
23. MAYOR JAMES H. PRESTON
24. JAMES C. McCORMICK, United Drug Co.
25. FRANK A. VANDERLIP
26. BARNEY LINK
27. TOM DeVLBISS
28. SENATOR WARREN G. HARDING
29. L. P. BACH
30. JAMES E. KAVANAGH
31. R. C. STOFER
32. T. COLEMAN DU PONT
33. JAMES A. GREEN
34. WILBUR DICK NESBIT
35. T. W. PELHAM
36. J. OGDEN ARMOUR
37. HOWARD ELLIOTT
38. TOM DREIER
39. GEN. CHARLES MILLER
40. COLONEL HENRY WATERTON
41. G. HERB PALIN
42. THEODORE N. VAIL
43. JULIUS ROSENWALD
44. C. LOUIS ALLEN



THE YOUNG MAN AND BUSINESS

By HENRY M. LELAND

President, Lincoln Motor Company, Detroit

NO SUCCESS ever has been or will be made except as the result of hard, honest, sincere work. In dealing with this question I shall talk about work that brings success, work that makes business a success, work that makes life a success.

I purpose to call your attention to a few well established facts in reference to this problem, and trust I may say something which will help the young man to choose his life work, and build up his ideals. The business gospel of the twentieth century is "Know thy work and do it."

It is obvious that youth is the time to prepare for one's work. But what work should the young man choose? If he is thoughtful, he will choose that which he enjoys. He will then find it much easier all through life, as he will accomplish more when he works along lines of least resistance. There is no better test of a man's fitness for his work than his love for it, and that is the answer and the only one that can be made to the question so often asked by young men: "How can I tell for which particular trade or profession I am fitted?" If a man loves his work, no matter what it may be, that is the work he is best fitted for.

Now, young men, have you thought about your life—what you want to do, what you intend to make of yourself—or are you merely drifting? To drift means to go downstream—that's the way the dead fish go. You don't want to do that. You want to do a man's work. Show that you are a man by resisting tides and currents.

What work should the young man choose? First, let me tell you what he should not choose. The work a young man should not choose is any work or business which is injurious to the community; any business which has a tendency to take away a man's better instincts; which robs him of his God-given physical or mental qualities.

It may be that you will choose the farm, the mine, the factory or some other of the countless forms of productive labor. But choose a work that is useful, that supplies some one of the world's needs. Then make yourself master of every detail of the prin-

ciples which underlie, and which enter into, that work. Having done this, then establish the standards or ideals which you propose to maintain, and these should be set on a high plane. Aim at the sun, and you will hit a much higher target than if you aim at a bush.

There is nothing else that will give such a reputation, and eventually such success, as to establish the right standards upon which you propose to maintain your business. There is no other thing connected with any kind of business that pays such good dividends as a good reputation—the conviction on the part of the community that the things they buy of you are the highest standard, and that the business which you conduct is constantly upon this high plane, and that your ideals are always realized in the product which you offer them. One cannot acquire a reputation for excellence by furnishing mediocrity, poor work. People never improve their work unless they look to some standard or example higher and better than themselves.

The longer I live the more firmly I am convinced that any young man—I care not where he was born, who were his parents, or what his early environments—if he has a sound body, a good mind, a clear head, good judgment, and will cultivate integrity of character, honesty of purpose, energy, enthusiasm, and perseverance, and will not accept defeat—such a young man may select any business, any calling in life, any position in our system of government which he wishes to occupy; then, if he will commence to climb up the ladder, rung by rung, which leads to that goal, there is no power in the universe which can hold him down and prevent his securing for himself the goal which he set his heart upon reaching.

Success is the accomplishment, or the favorable termination, of anything attempted. Notoriety is not success. Many a man has achieved notoriety without having achieved success. Every sound business man will tell you that the success most highly regarded in the business world to-day is that which is won on conservative

lines. The meteors in the commerical heavens, so admired by the average young man, are viewed only with suspicion by experienced business men. The man who goes up like a rocket invariably comes down a stick. True success is earned slowly, and by doing everything we do the best we can. Any young man can make a success in proportion to his capacities, if he is willing to pay the price: First, hard work; second, personal sacrifices.

Thomas A. Edison, when asked his definition of genius, answered: "Two per cent is genius, and ninety-eight per cent is hard work." And when the great inventor was asked upon another occasion, "Mr. Edison, don't you believe that genius is inspiration?" he replied, "No, genius is perspiration."

Really, hard work is understood by very few young men. The average young man is either afraid of it, or he has no taste for it. There was a great deal of truth in the answer made to the editor of a western newspaper who sent to the successful men in his city this question: "Why is it that not more of our young men succeed?" One answer came in this laconic phrase: "Because too many of them are looking for white-shirt jobs." It was a homely way of putting it, but there is much truth in it. Young men want success, but they are unwilling to work for it.

The man of to-day who has to do with the employment of men witnesses no sadder sight than the procession of unemployed men who are exemplary in life, have some general intelligence, are respectable, and frequently of good social position, and yet who can get only menial, routine places. The reason for this is that they have no definite knowledge; no special experience. They "can do almost anything," they say, which often really means that they can do nothing well. The successful man of to-day is the man who in business knows the one thing which he is doing better than any other man. To do one thing supremely well takes a great man.

Things in this world never just happen. There is always a reason for everything if we will only look for it. So with success. It is not a thing of chance. It comes to men only because they work intelligently for it. Study the lives of successful men, and their stories will be found in each case exactly the same. The methods and particulars vary, but the actual record is of persistent, hard work for years, with many a personal sacrifice.

UNRESERVE

By A. F.

You give, but do you give *without reserve* the stinted measure. You cannot get in great till you learn and live the law of unreserve.

But hold! You say to self, I first must wait a rainy day; and if I'm giving all I make can be independent if I heed advice—the rub—the haunting fear for self—the

But listen, brothers, sisters, strangers. I give without reserve. It all depends on Did I say give your money, lands, and to give without reserve, I mean to give. Unless you choose to read it so, I'll material things, which you have minted.

But even so, do not be over meager in blessings. Give of them, too, and just to self and others too. But it is easy to still be true to principle. You but make ups too, if you bestow too much without gives something back to you. But of this give too much. Its store is boundless. the more you give of love today, the more give of love and that's to serve.

The Law of Service is the Law of Love of Real Attraction. You are attracted regard you are just like all the rest of that simplest, yet the most stupendous to just one thing—the ceaseless ebb and take? All strife would end if man could service and the taking back of that. That is the Law of Living, yea, the law

But, don't you know the tide which would not go out, they then could not come in when going out could not come in with you see the common sense of him who with him, we make it twain? Yes, and I must do in order to be true to you until you sow, and in the harvest time then, give yourself in service and with

RESERVEDLY

HELDON

If not, you get what you deserve, a
undance of the treasure store of Nature
d giving.

a living and then must save up for the
ay, I soon will be dependent. I never
that of unreserved giving. Aye, there's
re of self.

ds—the question hinges upon what you
interpretation of the concept, *giving*.
ds away for naught? No. When I say
myself in service unreserved, unstinted.
not even hinted that you give away
the mine of life through giving service.

e giving of your gold and all material
hly as you can afford, and still be just
ore in that direction than you can and
endents of your children and of grown-
-acting that the one who gets the gift
of Godhood, which is love, you cannot
e is no such thing as giving it "away";
ou have. And there is but one way to

tion; and that is simply Nature's Law
he one who serves you best. In that
an kind. Oh, God, why can't man see
n life—the fact that life resolves itself
w of just one tide—the tide of give and
e and live that law; the giving out of
all the world is seeking, rich reward.
aw of Life.

ot ebb could never flow? If tides would
The tide which would reserve its force
ce worth while. And so, then, don't
hat if another asks that we go one mile
the way to do. It is in fact what you
e's Law of Getting. You cannot reap
fe you get what you deserve. And so,
serve.

This is not always apparent, simply because
we are all too apt to remember only the full-
blown splendor of the man after he has
achieved his success. But there was a dig-
ging period.

A friend of Beecher's once said: "In a
business transaction with Henry Ward
Beecher I had occasion one time to give
him \$250." "Well," said the great preach-
er, looking at the check, "I knew the time
when I would have done ten times as much
work for two hundred and fifty cents. Time
makes a difference." "Is it only *time*?"
I asked. "Well, with thirty-eight years of
hard work packed in," was the reply.

One might go on indefinitely with such
stories. I could tell you of the small boy
in Philadelphia who, for \$2.00 a week, ran
errands in a store and swept the sidewalk
each morning. But that boy ran those er-
rands so well, and swept that sidewalk so
thoroughly that when he died the whole
country knew George W. Childs and his im-
mense wealth. His fame was world wide,
and by his brilliant mind, his genius, and
indefatigable work he established a high
standard as a journalist which has been the
envy of our best journalists ever since. It
is such examples as this that impel men
onward.

Someone may ask: "Is success worth
this struggle? Is it worth while?" I believe
it is. I think it is a magnificent thing for
a young man to rise to the very best that is
within him. Some people have an idea that
hard work hurts and sometimes even kills a
man. It doesn't. Hard work never killed a
man, nor hurt him. Worry kills, but not
work. What is called overwork is usually
but overworry. The healthiest men are the
men who work the hardest.

"There are persons who constantly clamor.
They complain of oppression, speculation and
the pernicious influence of accumulated
wealth. They cry out loudly against all
banks and corporations and all means by
which small capitals become united in order
to produce important and beneficial results.
They carry on mad hostility against all estab-
lished institutions. In a country of un-
bounded liberty they clamor against oppres-
sion. In a country of perfect equality they
would move heaven and earth against privi-
lege and monopoly. In a country where
the wages of labor are high beyond parallel
they would teach the laborer that he is but an
oppressed slave."—*Daniel Webster*.

FACTS TO BE FACED

By F. H. TIMKEN

THE facts to be faced are these:

The power of *force* lies with the workers. Workers are being astutely, although not wisely, counseled.

If their demands be not met in a spirit of reasonable and equitable compromise, they will *take* what they demand—take it by means of legislation which, by reason of a majority of votes they will enforce enactment of.

And if, without counsel of seasoned business executives, the workers of this country do take over control of its commerce and industry, the ultimate smash, in its essential aspects, will be no less terrible than that in Russia.

Manifestly, then, this is no time for employers to obstinately antagonize the workers' program. If, in the event that program goes through, owners of industrial properties expect to be permitted to retain counsel, they must learn to recognize and equitably compensate individual productiveness. The day is gone when labor can be satisfactorily compensated upon any horizontal plan, such as labor organizations advocate.

Clearly, in addition to being the only means of self-preservation, it is the patriotic duty of employers—duty no less patriotic because its performance need not necessarily entail loss of life or property—to take their workers into their confidence, to show them the problems their organizations are creating in their true light, and, in co-operation, each employer with his own immediate force, to work out mutually profitable compromise methods that will eliminate the ruinous waste in utilization of the human factor that is and has always been the demoralizing feature of American industrial conditions.

The men who are employers, as a rule, are intensely selfish. They do not regard their employes as possessing rights equal to their own. They think of workers in the mass instead of as individuals. Perhaps you will get my meaning when I point out the word that is commonly applied to our industrial workers. We do not refer to them as men—we do not refer to them as workers, or as human entities identical with ourselves. No! In ordinary conversation, when referring to that mass from which we must hope to draw the majority of our country's de-

fenders, we employ the more or less contemptuous term of "labor." We speak of it as a quantity measurable in the bulk and appraisable in the mass.

Obviously, it is not to be expected that workers who have had the benefit of such learning as is made compulsory by our laws, will forever be content to be regarded as a quantity purchasable in the mass. Equally, and of themselves, with such limited education, they cannot be expected to look more deeply into the subject of the relation between employers and workers than their own individual and immediate interest may prompt them to do.

It remains, therefore, for their employers and for the advisers of those employers, not alone to formulate plans for a more equitable distribution of the fruits of the workers' toil, such as will offer practical solutions of this grave problem, but to further educate their workers to the end that these may come to see that neither side can successfully maintain a dictatorial attitude toward the other.

I ask you, is it not vitally essential to the perpetuation of free government that we stop thinking of our fellow men as "labor"? Is it not essential that the American employer think less of his immediate dividends and more of his responsibility as the trustee of the interests of those whom fortune has made his wards? Is it not patent that, if capital, in its relation to the individual interests of workers, perseveres along the lines it has pursued, the time must come when an imperfectly educated majority of our citizens, recognizing their strength, will turn upon a government and upon a social order that permits the few to profit amazingly at the cost of intermittent privation of the masses?

SHELDON MEN IN POLITICS

A NOTABLE indication of the extent to which the Sheldon influence has permeated American life may be found in the fact that the candidate for Mayor of Memphis, Tenn., on the Citizen's League ticket at the forthcoming November election, Mr. J. R. Payne, is a Sheldon man—as are also two out of the four candidates for Commissioners on the same ticket—Mr. John B. Edgar and Mr. Horace Johnson.

SUCCESS NUGGETS

By ORISON SWETT MARDEN

WHY THE SALESMAN DID NOT SUCCEED

HE WAS too anxious.
He lacked resourcefulness.
His tongue outlasted his brain.
He could not read human nature.
He did not work by a program.
He knew enough, but could not tell it.
He did not know how to approach men.
He could not take a rebuff good-naturedly.
He did not bring the whole man to his task.
He did not carry confidence or conviction.
He ran down his competitors and disgusted people.

He went in the spirit of "I will try" instead of "I will."

He scattered too much; could not concentrate his talk.

He did not believe he could get an order when he went for it.

He did not have reserve argument enough to overcome objections.

He had to spend too much time trying to overcome a bad first impression.

He was too long-winded. People got tired before he got to the point.

He tried to make circulars and letters do the work of a personal canvass.

He always thought he could do better if he could only get to some other town.

He lacked cordiality; he antagonized and repelled people by his cold manner.

He carried "side lines." He thought if he could not sell one thing, he could another.

He gave one the impression that he was a beggar instead of the representative of a dignified reliable house.

He did not like the business; his heart was not in it; and he intended working at it only until he could get a better job.

He unloaded cheap lines and off-style goods on one customer and then bragged about it to the next.

He did not thoroughly believe in the thing he was trying to sell, and of course could not convince others.

He was too mercurial; if he did not secure orders from the first few people he solicited, he lost heart and gave up.

He could not see the interests of the man at the other end of the bargain.

He did not have high enough appreciation of the dignity of his work. He thought people would look upon him as a peddler.

He overcanvassed, saying so many good things about the article he was selling that people did not believe they were true.

He was polite while he thought he was going to get an order, but when turned down, got mad and said nasty, cutting things.

He would creep into a customer's office with a sneaking, apologetic, self-effacing, "please-kick-me" air, which aroused contempt and disgust.

He did not have the power of adaptability or of tact; he always used the same line of argument, no matter what the man's degree of intelligence or education or position might be.

He would work his would-be customer up to the point of enthusiasm, but could not quite make connections and clinch the bargain, or he kept on canvassing after he had convinced his man till he disgusted him.

EPITAPHS IN THE CEMETERY OF FAILURE

HE LACKED tact.
Worry killed him.

He had no reserve.

He lacked stamina.

He couldn't decide.

He was too sensitive.

He couldn't say, "No."

He was *almost* a success.

He did not find his place.

He clung to his prejudices.

A little success paralyzed him.

He was strangled by selfishness.

He failed to digest his education.

He was too proud to take advice.

He did not guard his weak point.

He did everything "just for now."

He lacked the fire that kindles power.

He did not fall in love with his work.

He got into a rut and couldn't get out.

He was a clerk who hated the yardstick.

He never learned to let go of the rubbish.

He was crushed by an avalanche of details.

He did not learn to do things to a finish.
 He loved ease; he didn't like to struggle.
 He was the victim of the last man's advice.
 He could not transmute his knowledge into power.

He ruined his own judgment by not trusting it.

He lacked the faculty of getting along with others.

He knew a good deal, but could not turn it to account.

He could not put grit in the place of education and other handicaps.

He was not a man before he became a lawyer, physician, merchant, or politician.

WHY HE NEVER GOT ABOVE A LITTLE PICAYUNE BUSINESS

HE DID not know how to advertise.

He did not keep up with the times.

He tried to do everything himself.

He tried to save by hiring cheap help.

His word could not be depended upon.

He looked upon system as useless red tape.

He hindered his progress by cheese-paring economy.

He did not have the ability to multiply himself in others.

He did not think it worth while to look after little things.

He ruined his capacity for larger things by burying himself in detail.

He never learned that it is the liberal policy that wins in business building.

His first successes made him over-confident, and he got a "swelled head."

His styles were always a little off, his goods always a little out of date.

"Tricks of the trade" sapped his credit and ruined his reputation for square dealing.

He did not pay his bills on time and lost his credit.

He thought he could save the money which his competitors spent for advertising.

He did not appreciate the value of good taste in a buyer, but thought what he saved on his salary was clear gain.

He was always running his business down. With him times were always "hard" and money "tight"; business only "so-so."

He was pessimistic, and all his employes caught the contagion, making the whole atmosphere of his establishment depressing.

He put men in responsible positions who

lacked executive ability and the qualities of leadership.

He could plan, but could not execute, and he did not know human nature well enough to surround himself with efficient lieutenants.

He did not think it worth while to compare his business with that of his more successful competitors, or to study their methods.

He did not buy with his customers' needs in view, but bought the things which he liked the best himself, or which he thought would bring the largest profit.—From *Success Nuggets*, T. Y. Crowell Co.

A SQUARE DEAL

ONE thing is necessary to all just transactions between men, according to the *Union Labor Advocate*. That is confidence. And, strange as the assertion may seem, confidence is precisely the element that is lacking between employe and employer. Let all those who employ labor and all those who are employed consider this statement thoughtfully.

"Deal justly," epitomizes the address of John H. Walker, President of the Illinois State Federation of Labor. Just dealing is only between men who hold each other's bond of confidence. The late J. Pierpont Morgan once went on record that he regarded his confidence in a man as the best security. An employe's confidence in his employer is his strongest assurance of fair dealing. An employer's confidence in his employe is his security that an agreement will be kept.

Employers and unions have too long been in the relation of strange horse traders, each seeking an advantage, each doubting the other, and each feeling that a display of plain honesty will be rewarded by some *coup* of rascality. They have sat across the conference table, each scanning the other for some devious subterfuge, and at the same time hopelessly thinking this thought: "I wish I might talk to this man as I talk to my neighbor—fair and aboveboard. I wish we might quit suspecting and simply make up a square deal between us."

Impatience has wings and passes the goal,
 Intention packs her trunk and misses the coach,

Resolve starts on foot and wins.

—*Contesse Diane*.

THE MELTING POT OF BUSY-NESS



IN WHICH will be found a sort of "Literary Digest" of Busy-ness containing ideas of a practical and inspirational nature melted down from many sources and giving you just the essentials of "How others do it" and "What others think."

HOW WE SAVED OUR BUSINESS

MR. C. O. Frisbie, president of the Cornell Wood Products Co., writes on the above subject in *System* for September. "Doing what the other fellow doesn't do is one of the most interesting practices in the world," he declares. And he goes on: "It helps, surprisingly, to put work through. It brings you results. I have been impressed by the value of doing the unusual ever since I was a boy of fourteen. I was the eldest of eight and had just started to work for Armour and Company as office messenger.

"Now P. D. Armour had the habit of dropping in at the office on holidays and . . . I got to thinking: 'If the boss can stand it I guess I can.' So when the Fourth of July came around that year, instead of shooting off fire crackers with the rest of the boys I showed up at the office as usual.

"Mr. Armour was there all right—alone. He didn't notice me all day. At last, late in the afternoon, he came out and nearly stumbled over me at my little desk.

"'What are you doing here, my boy?' he asked.

"I explained that I was working. 'All right,' he replied in a matter of fact way. Then he added as he turned to go: 'Get yourself a new suit of clothes, son, and send the bill to me.'

"That little incident aroused my enthusiasm for trying to do something out of the ordinary. Throughout my later experience as traffic manager for Armour and Company, then as president of the Chicago Tunnel Company, and finally hammering an old

business failure into a new business success, I've always been struck by that power which comes from a proper disregard of the deadly rut. . . .

"As president of a paper mill my first important purchase was a pair of good overalls—blue ones . . . I put in my time those first few weeks studying men and machines both—thanks to my overalls—at first hand. You can learn a lot from your men if only you make it easy for them to teach you. . . .

"Without the least hesitation I'd fire a superintendent at any time who wouldn't listen to his men's suggestions. It pays to get from behind your desk and get behind your men."

G. H. Q. FOR AMERICAN BUSINESS

THE Chamber of Commerce of the United States has bought property in the very heart of Washington where it will erect a home for American business. It is just across Lafayette Square from the White House, the State, War and Navy and other government buildings. The cost is estimated at \$2,500,000 in addition to the cost of the site. The plans have been drawn by Cass Gilbert, architect of the Woolworth Building, and other great structures.

In an article under the above title, in *The Nation's Business*, Mr. Harry A. Wheeler, former president of the Chamber, says in part:

"Business is the greatest single factor in our national life. Its function is to contribute to national prosperity by its genius for

organizing production and distribution.

"Business unrestrained is inclined to forget its public obligation in the joy and enthusiasm of large accomplishment, hence it must submit to such checks and balances as will keep its operations from transgressing public interest while avoiding restraints so rigid as to obstruct development.

"This can only be accomplished by cordial and sympathetic cooperation between the creative and regulative instrumentalities. . . .

"War brought an end to the old days. Working together in war, business and Government, each found a measure of sympathetic consideration for the other's problems. But Government is still charged with the duty to apply reasonable restraints and business is confronted with the necessity to exercise all of its constructive genius to win its way through the period of readjustment.

"The thing obviously demanded at this juncture is for these two forces to determine to work out the problem together. . . .

"American business must have a workshop or place of business in Washington. Heretofore we have had a sort of carpet-bag representation and now this greatest of all factors in our national life must be housed creditably and permanently in a building that will be the physical embodiment of a great national interest. . . .

"A building, therefore, should be constructed in commemoration of the part of American business in the war. . . ."

GREATEST PROSPERITY AHEAD

WE are entering, I believe, the greatest period of business prosperity America has ever known," says Theodore N. Vail, the veteran president of the American Telephone and Telegraph Company, in *The American Magazine*.

"The business boom has been delayed because of the wide-spread expectation that there would be a collapse in prices. I do not for a moment think anything of the kind will occur. . . . There are certain inequalities in wages and salaries which should be adjusted—in a good many cases upward—but, on the whole, people are better off and happier under high wages and high prices than under low wages and low prices.

"Too much fuss is made by business men about the high wages now ruling. The amount of wages paid is not the great, big, dominant

factor in industry or business. The predominant, the determining factor, is the *amount of production* per unit of labor or effort.

"It is far more important to get labor interested so that it will put forth intelligent, enthusiastic effort than it is to get labor to accept lower pay."

WHY SOME MEN FAIL IN BUSINESS

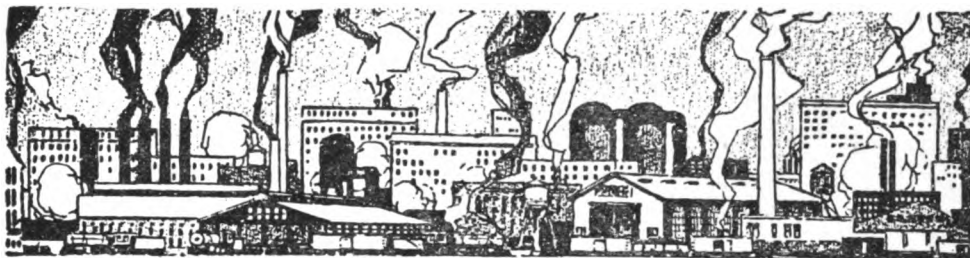
FROM the standpoint of the business accountant or statistician, these two factors—'hopeful inventories' and 'bad bookkeeping'—are responsible for most of the mercantile failures which are not the result of what I may frankly call criminal methods." Such is the declaration of Theodore H. Price, Editor of *Commerce and Finance*, in *The American Magazine*. By "hopeful inventories" he means invoicing "at figures which represented the cost, plus the profit which the merchant originally hoped to obtain; not at what was the salable value of the goods at the time the inventory was made." And by "bad bookkeeping," he explains, "I do not mean mathematically incorrect bookkeeping, but bookkeeping that is wrong in principle."

OUR LEAKING DOLLAR

FOR twenty-three years," Will Payne points out in *The Saturday Evening Post*, "the United States has been doing business with a measure that leaks. The name of that measure is a dollar. Everybody uses it for every sort of a transaction. . . . But the measure has been leaking for twenty-three years; the real value, or purchasing power, has been running out of it.

"From 1896 to 1914 it was only a steady dribble, yet in that eighteen years one-third of the value had leaked out and the dollar measure at the end of that period contained only two-thirds as much purchasing power as at the beginning. From 1914 onward it has run a stream so that the dollar measure now contains only half the real value, or purchasing power, that it contained five years ago."

What you really mean when you say that you want to leave your present environment—that you cannot be happy there—is that you want to run away from yourself.—J. C. B. Combes.



SIDE LIGHTS ON INDUSTRY

HERE we shall bring into focus every month a few of the more representative articles bearing upon industry in these days of readjustment, especially as regards the relations of employers and employes in their mutual service to the consuming public. We shall also take the liberty of making editorial comments from time to time.

"HOW WE FOUND A CURE FOR STRIKES"

BRIGADIER General Brice P. Disque, formerly chief of the Spruce Division, Signal Corps, U. S. A., contributes an interesting article to *September System*. He says:

"The War Department, instead of sending me to France, sent me to the woods. They gave me full authority, ample funds, and only one instruction, which was: Get all the wood we need. . . . To get that wood meant expanding production 2,700 per cent and several other things, among which was the building of thirteen railroads.

"We got the wood. In the getting we got something else which is of lasting value to the Pacific Northwest—a new working basis between the employers and employes, which not only stood the test of war but has to date withstood the severer tests of peace. . . .

"I had practical control of the lumber industry," he tells us. "Stern and coercive measures could have been adopted. But had I used any of these instruments of force, I should probably have failed."

He then describes the remarkable system of representative government put into effect by the "Loyal Legion of Loggers and Lumbermen." A secret ballot chose representatives of each local unit. These men formed a local committee, which met when necessary with the manager of the local mill or

camp to handle grievances. District councils and a Headquarters Council were similarly organized. The men were free to elect anarchists if they chose, General Disque points out; but, instead, radicals were hooted down "almost without exception" and "the longest-headed and most intelligently conservative of their number" were elected—usually American born. The Headquarters Council was composed of one employer and one employe elected from each district council.

After the armistice neither side wanted the Legion to die. Two conventions voted to perpetuate it on a peace footing, and a constitution and by-laws were drawn up with the following objects, among others:

"To ensure to the workman a just and equitable wage, and to the employer a maximum of efficiency.

"To standardize working and living conditions in camps and mills. To create a community spirit by the promotion of matters pertaining to public welfare, in each locality.

"To further recreation and educational facilities in the camps and mills.

"To provide an organization on the basic principle of the 'Square Deal,' in which both employer and employe are eligible to membership and may meet on common ground.

"To provide means for the amicable adjustment on an equitable basis, of all differ-

ences that may arise between employer and employee.

"To foster personal relationship and the spirit of loyalty between the employers, their representatives, and the employees.

"To develop, to the highest degree possible, loyalty to the United States and its laws and government, and to promote and demand proper respect for its flag."

This "joint government of a large industry covering three states" has agreed upon "policies which . . . I think are more advanced than any labor action taken anywhere," declares the General.

"In consequence of these policies the lumber industry has gone from a war to a peace basis without more than a tremor. Neither the employers nor the employees have found it necessary to talk about reconstruction or to hold investigations. There is no unemployment and there is not even the rumor of a strike—for there is nothing to strike about. Why?

"The employer and the employee are thinking in terms of each other."

Elsewhere in this issue will be found the inspiring pledge which is signed by each member of the "Loyal Legion of Loggers and Lumbermen."

EMPLOYEES AS DIRECTORS

ON MARCH 1, 1919, Proctor & Gamble, as they set forth in a letter to *Printer's Ink*, announced the details of a change from a ten-hour work day to an eight-hour work day, the essentials being ten hours' pay for eight hours' work, raise in the wage scale all along the line, the poorest paid position increasing the most in percentage with a minimum for male employees of 50 cents per hour for common labor.

We have had in operation at our three main plants for the last three months, Employees' Conference Committees. These committees are constituted by election from the employees, largest proportion representation being given to larger departments. They meet once a month with a representative of the management and consider subjects brought before them by either the management or the employees. A three-fourths vote of any committee on any subject, which is concurred in by the management representative, is final. If the management representative vetoes a proposition it can be brought

up again in two weeks and if it again passes over his veto, must go before the Board of Directors for final decision.

The Employees' Conference Committee considered all the details of the change from the ten-hour day to the eight-hour day, and it was their report which was adopted in its entirety and announced to the employees on March 1.

The next important matter which the committees will have to consider will be the offer to them to select representatives, one from each of the three main plants, who will be recommended by the management to the stockholders for election to the Board of Directors. This representation on the Board of Directors is the logical extension of the Conference Committees and we feel that the Conference Committee is a development made possible by our mutual relations fostered during the last thirty years.

HIGH PRICES ANALYSED

SECRETARY of War Newton D. Baker has transmitted to Congress "An Analysis of the High Cost of Living Problem," prepared by the Reconstruction Research Division of the Council of National Defense, which has just been issued from the Government Printing office. From it we quote the following:

SUMMARY OF FINDINGS

The findings of the Reconstruction Research Division, Council of National Defense, indicate that the high cost of living is primarily due to curtailment in the production of nearly all commodities except raw food products, to hoarding of storage food products, to profiteering, conscious and unconscious, and to inflation of circulating credit. The findings indicate that the situation may be most advantageously met by:

1. Stimulated production.
2. Some readjustment of incomes to the basis of higher price levels.
3. The repression of hoarding and profiteering.
4. Improvement and standardization of methods and facilities for distributing and marketing goods.
5. The perfecting of means of keeping the Nation frequently, promptly, and adequately informed regarding probable national requirements and of current production and stocks of the more important commodities.



THE BUSINESS PHILOSOPHER AMONG HIS BOOKS

THIS Department endeavors to acknowledge all books received, but can review only such as promise to be of practical service or inspiration to Business Men and Business Women Who Think. For the convenience of readers, any book mentioned will be supplied by THE BUSINESS PHILOSOPHER Bargain Book Department, 36 South State St., Chicago, Ill., upon receipt of price, plus postage, if any.

BOOKS RECEIVED

We acknowledge with thanks and will review all of the following books that come within the specialized scope of this magazine:

Management and Men, by Meyer Bloomfield (The Century Co., New York; \$3.50).

The Housing of the Unskilled Wage Earner, by Edith Elmer Wood (The MacMillan Co., New York; \$2.25).

A Vital Need of the Times, by Felix Orman (Felix Orman, Astor Trust Bldg., New York City.)

Go! by George Harrison Phelps (The Reilly & Lee Co., Chicago).

Employment Psychology, by Henry C. Link, Ph. D. (The MacMillan Co., New York; \$2.50).

ROOSEVELT COMMENDED THIS BOOK

"It is the literal truth that if I could choose only one book to be put into the hand of every man and woman in the United States at this time, I would choose the book of Professor William Herbert Hobbs." Those words were written by Theodore Roosevelt about a work which comes from The Knickerbocker Press of G. P. Putnam's Sons, New York (\$2.50 net). The book which received this extraordinary endorsement of the Great Patriot is *The World War and Its Consequences*, being lectures in the course on Patriotism delivered at the University of Pittsburgh during the summer of 1918 by Professor Hobbs, of the University of Michigan. The chapters include: "German Conspiracies Against the United States;" "The Preparedness Movement;" "Pacific Propaganda;"

"German Preparations for the Next War;" etc. The work contains nearly 450 pages.

The writer's attitude may be inferred from his closing paragraph: "It is, I believe, my duty to urge you to be watchful of a man who would make government personal, who would, with much beautiful speech concerning keeping the world safe for democracy, force us into an autocracy while our attention is temporarily distracted by the immediate menace of a world autocrat in Europe. If this warning seems to any of you to be treason, I can only say, 'Make the most of it.' "

PERSONAL EFFICIENCY

Edward Earle Purinton a recognized authority along efficiency lines and the author of several works on the subject, has written a book of Common Sense advice for the man who is anxious to enlarge his business and increase his own abilities. In this new work of over 300 pages, *Personal Efficiency in Business* (Robert M. McBride & Co., New York; \$1.60 net) Mr. Purinton has applied to business practices the principles of personal efficiency he has been teaching for over sixteen years. He shows how, in the office, the factory, on the road, in every trade and business and profession, it is the man himself who must make an efficiency system successful; and in a tone of common sense, illuminated by a wide knowledge of his subject, he points out a number of ways of achieving both business and personal efficiency at the same time.

Chapters upon "Efficiency in the Factory," "Office Efficiency," "Disorder vs. Red Tape,"

"The Clean Desk," "Professions on a Business Basis," "The Efficient Salesman," "Three Dimension Efficiency," "A Busy Man's Reading," and many others, make of this book an unusually stimulating criticism of the haphazard methods most of us employ in our daily lives, and provide innumerable suggestions for the man who is anxious to enlarge his business and increase his own abilities.

THE VESTED INTERESTS

In *The Vested Interests*, Thorstein Veblen (B. W. Huebsch, New York; \$1.00) discusses the "State of the Industrial Arts," "The Modern Point of View and the New Order," and the like. This little volume from the pen of one of the men who would have us think to some purpose about the accepted order of things, shows how and why a discrepancy has arisen between those accepted principles of law and custom that underlie business enterprise and the businesslike management of industry, on the one hand, and the material conditions which have now been engendered by that new order of industry that took its rise in the late eighteenth century, on the other. It also indulges in some speculations on the civil and political difficulties set afoot by this discrepancy between business and industry.

Statement of the Ownership, Management, Circulation, etc., Required by the Act of Congress, Aug. 24, 1912

Of The Business Philosopher published monthly at Mount Morris, Illinois, for October 1, 1919.

State of Illinois } ss.
County of Cook }

Before me, a Notary Public, in and for the State and county aforesaid, personally appeared C. R. Hill, who, having been duly sworn according to law, deposes and says that he is the Business Manager of The Business Philosopher and that the following is, to the best of his knowledge and belief, a true statement of the ownership, management (and if a daily paper, the circulation), etc. of the aforesaid publication for the date shown in the above caption, required by the Act of August 24, 1912, embodied in section 443, Postal Laws and Regulations, printed on the reverse of this form, to wit:

1. That the names and addresses of the publisher, editor, managing editor, and business managers are: Publisher, The Sheldon School, 916 No. American Bldg., Chicago, Ill.; Editor, A. F. Sheldon, 916 No. American Bldg., Chicago, Ill.; Managing

Editor, S. C. Spalding, 916 No. American Bldg., Chicago, Ill.; Business Manager, C. R. Hill, 916 No. American Bldg., Chicago, Ill.

2. That the owners are: (Give names and addresses of individual owners, or, if a corporation, give its name and the names and addresses of stockholders owning or holding 1 per cent or more of the total amount of stock) The Sheldon School.

3. That the known bondholders, mortgagees, and other security holders owning or holding 1 per cent or more of total amount of bonds, mortgages, or other securities are: (If there are none, so state) None.

4. That the two paragraphs next above, giving the names of the owners, stockholders, and security holders, if any, contain not only the list of stockholders and security holders as they appear upon the books of the company but also, in cases where the stockholder or security holder appears upon the books of the company as trustee or in any other fiduciary relation, the name of the person or corporation for whom such trustee is acting, is given; also that the said two paragraphs contain statements embracing affiant's full knowledge and belief as to the circumstances and conditions under which stockholders and security holders who do not appear upon the books of the company as trustees, hold stock and securities in a capacity other than that of a bona fide owner; and this affiant has no reason to believe that any other person, association, or corporation has any interest direct or indirect in the said stock, bonds or other securities than as so stated by him.

5. That the average number of copies of each issue of this publication sold or distributed, through the mails or otherwise, to paid subscribers during the six months preceding the date shown above is _____.

C. R. HILL, Business Manager.
Sworn to and subscribed before me this 17th day of September, 1919.

[SEAL.] B. M. PETGES.
(My commission expires Mar. 1, 1920.)

"I like nothing better than to find young men and develop them," said J. Ogden Armour to a group of friends.

"Well, Mr. Armour," said one of the young men, "you can find one right here if you like."

Mr. Armour did, and today the young man is the vice-president of the entire Armour packing plant: Robert J. Dunham.—*Ladies' Home Journal*.

Herbert Hoover was a "mucker" once, in the deep gold mines of the Grass Valley in California. A "mucker" is the lowest grade of mines, and Hoover's pay was \$2.25 a day. By renting a cabin and cooking his own meals he managed to save the bulk of his pay for college expenses. From one mine he was discharged because of alleged incompetency.—*Ladies' Home Journal*.

(Continued from page 10.)

Who of us today hasn't longed to see our village or city, our country, state or nation governed as smoothly and ably, as systematically, efficiently, and economically as a great corporation is managed? Who hasn't cried out in righteous indignation, from outraged common sense, against the criminal, hands-in-breeches wastefulness and incompetence which permits millions of dollars worth of perishable farm or orchard products, or the catch of the fishermen, to spoil for lack of a "market," when, only a few hundreds of miles away, millions of people were able and willing to pay a reasonable price for those very commodities if they could be made available?

Well, these maladjustments and a great many others are among the things Mr. Gantt means when he refers, engineer-wise, to internal friction. And these are among the things that would never be tolerated for a moment if public affairs were managed by the same grade of brains that manages the Standard Oil Company or the National Cash Register Company. Which is precisely what Mr. Gantt and his associates in The New Machine are seeking to bring about.

But we are getting ahead of our story. Let us see what this New Machine is.

In the first place, the word "Machine" is not used by them in its political sense, although they are a body with political intentions, as Mr. Gantt himself explains it in a private letter to the writer.

The New Machine is an association of engineers, technicians, factory managers, industrial educators, economists and newspaper men organized in New York City in December, 1916, by thirty-four men who were attending the annual meeting of The American Society of Mechanical Engineers. Its aims are set forth in general in the extraordinary letter which its executive committee addressed, in February, 1917, to President Wilson. We shall do well to quote from this confession of high faith.

"We think," they say, "that no fact of contemporary politics can be understood until it is viewed in its relation to the dissolving and recreative power of this new-born world of work. . . . But the great strength—the strength that can subdue all violence and enforce the peace of the world—can belong only to the nation that

shall evoke the infinite resources of freedom—the inexhaustible reserves of imagination and enterprise—for the conquest of materials and natural forces and the mastery of the machines.

"We think that the main outcome of the painful experience through which the world is now passing will be the closing of the gap between business and politics; everywhere business will be socialized¹ and politics will be divested of abstractions and will engross itself in the struggle for economic strength; the idea of a business system working loose in a moral vacuum and devoid of social and scientific aims, and the idea of a politics devoted to subjective rights and careless of the earth-struggle, will in due time pass out of the mind and memory of the race. . . .

"We say that business in the United States ought to be consciously and openly political—that the invisible government should be made visible. . . . We are men of experience speaking of our own country and our own work, and we say that the industrial and commercial process in which America lives and moves has grown too complex to be run any longer by mere deskmen who sit as the agents of a leisure class."

And in a postscript they add:

"We have quite definite plans for the operation of such offices—the enrollment of men for better placement of their abilities, the technical survey of cities; the development of a scientific news-service, of public-service banks, of commercial corporations to lower the cost of food, and so on. . . ."

Isn't that the red of a new dawn for government flushing the east? Do not your thoughts run ahead to such time as it shall be full day? Can you not imagine some of the many miracles that would surely be wrought in the next few months—miracles of mobilization for peace, of productive and constructive reaction to the stimuli of reallocated demands—if men of the type of those who dare and do, industrially and commercially, were in the White House and the other seats of national power and influence? God forbid that we should say it with any lack of loyalty to the President or with anything less than the fullest recognition of his

¹By a "socialized" business they do not mean anything Socialistic. Far from it. They mean that business shall be given a social view-point and conscience as opposed to the merely selfish, devil-take-the-hindmost attitude—that its genius shall be harnessed for the service of all.

great abilities! He is of a surety "the prime minister of the world"—and more; he is the voice of its conscience and the call of its most cherished, if not always immediately practicable, ideals.

Yet, although he is a "scholar in politics," not a conventional lawyer-politician, Mr. Wilson may still be said to belong to our traditional governing class, insofar as he has approached his high office by ways that have been more or less theoretical, more or less formal, more or less apart from the noise and dust, the brawn and brain of that realm of practical achievement, of productive and distributive busy-ness, which makes up something like nine-tenths of our American life. In other words, the President's mind and experience—and we are not singling him out for special condemnation, because he represents one of the highest types of manhood that has ever sat in any of our public seats of the mighty—are about as far removed as possible from those of the great producer, the great organizer, the great subduer of the earth. And it is precisely the latter kind of brains and experience that the world now needs above all else in its executives. If we are to continue in the old governmental rut, to keep on recruiting our public servants from the sayers rather than the doers, we cannot do better than achieve a Woodrow Wilson once in a century or two of democratic planting and flowering. But these gentlemen of The New Machine, we submit, have given us a soul-stirring glimpse of a *working* democracy and a *worker* at the head of it—not a proletarian or a plutocrat, but a "general manager" of materials and men.

But if we are going to have this discussion on some sort of orderly framework, let us come back again to the framework.

In doing so we find that we have not as yet referred to the prime mover of this whole question of political engineering, if we may so term it, or of "economocracy," as Arthur Frederick Sheldon calls it.

Thus far, for the sake of dramatic effect, we have been sedulously side-stepping the issue, but the fact can no longer be concealed. At every turn in all this, we come upon one name, one personality, and that name and personality are those of Mr. Charles Ferguson.

In Mr. Gantt's article in *The Engineering Magazine*, from which we have quoted, this

acknowledgment is made: "Much of my paper has been inspired by reading 'The Great News,' a book written by Charles Ferguson and published by Mitchell Kennerly." The letter to the President, signed by the executive committee of The New Machine begins thus: "Pursuant to the suggestion contained in your communication of February 8, sent to Mr. Ferguson," etc. The name of Charles Ferguson is one of those signed to this letter. And the investigator will find that Mr. Gantt, himself the titular head of The New Machine, refers one to Charles Ferguson as the "final" authority on the aims and ideals of that body. It becomes rather important, therefore, to ask who and what this Charles Ferguson is.

We find that, like Paul, he has been many things to many people—a member of the New York Bar; rector of an Episcopal parish; editorial writer on a chain of great newspapers; more recently, special representative of the United States Department of Commerce in London, Paris, Rome, Brussels, Madrid, Amsterdam and New York, and, during the war, in the Orient. It is said that something like a decade ago Gerald Stanley Lee stumbled upon the fact that Ferguson's name did not figure in the then current volume of "Who's Who" and forthwith wrote an essay on the social significance of that omission; and shortly before the war the honorary secretary of The Sociological Society of London, speaking at a dinner of journalists and magazine writers in New York, when asked who was then making the freshest contributions to European thought, shot a bolt that was obviously 'way over the heads of most of his listeners when he answered "Charles Ferguson." It is understood, however, that Mr. Ferguson looks upon his "inexpugnable literary obscurity" as a telling confirmation of the truth of his philosophy. He believes his books are good for what is the matter with this generation; "that if he had got the diagnosis wrong, the books would have been devoured with eagerness, but that the medicine will be found agreeable only with the progress of the patient's convalescence."

It should be said that these recent books of Mr. Ferguson's are not isolated phenomena, but are the flowering out of a lifetime of devoted thought. As he puts it: "For twenty-five years or a little more I have had no absorbing preoccupation . . . but the

problem of social mobilization." Is it any wonder, therefore, now that military, industrial and commercial mobilization have been in the front rank of our mass thinking, that Ferguson's teachings should be pushed forward inevitably by the march of events?

But just what does he teach? We can ask no more important question than that at this important hour, and we can get no more significant an answer. Assuming, therefore, that we are or should be profoundly concerned with this man's quest "for a conception of social help and power that I could feel to be clear and scientific—a working knowledge of the kind of society that would really work,"—let us first note, in passing, one of his basic propositions: that it is an illusion to suppose that, in the long run, mankind can successfully "act in the masses for purely ideal or metaphysical ends." Elsewhere he declares, "The effectual meeting of human beings can be accomplished only on material grounds." And again, "If we will but . . . understand also that human masses in motion, must necessarily spend themselves upon objects of desire that have a physical embodiment, we shall be well on the way toward a definitive solution of the primary problems of politics." "Politics," he defines as "the art and science of human mass action," and having insisted that this mass action cannot be efficiently controlled, as we have attempted to do in the past, by any intellectual and theoretical conception of politics, it is perfectly logical for him to hold, as he does, that, "there can never be a wholesome and salutary politics that is not in the nature of a conspiracy for the advancement of the arts and the exploitation of the physical universe." Up to this time, he tells us, "there has never on earth existed such a thing as a class or social system organized for the purpose of producing wealth." Yet that is precisely what this present world crisis demands of us, above everything else.

We are learning that reconstruction, as we found in the case of war, demands productive and distributive mobilization on a grand scale; that it calls imperatively for us to set our national house in order, industrially and commercially, and in every other way, to the end that we may exert every ounce of power that we can develop as a nation, if we wish to keep out of the whirlpool of Bolshevism. Therefore, the thinking that

Charles Ferguson has been doing for us and ahead of us this last quarter of a century is now seen by a few, and tomorrow will be seen by multitudes, as the track upon which we may run smoothly and irresistibly to our supreme national destiny if we will but set our wheels upon it. And it is inconceivable that such an awakening should be long deferred after we have had this unmistakable world-shaking lesson in the true meaning of government, in the true meaning of the state—for we have seen, once for all, that a nation is not worth the name unless it be strong, and that to be strong, as the world is now constituted, means something very different from intellect or moral attainments or plutocratic catch-as-catch-can exploitation of the more easily got at natural resources; that it does not mean a great show of military force, but that it consists in the utmost national unity expressed in a rounded, balanced development of every national source of strength and the inhibition, so far as may be humanly possible, of every national source of weakness.

"We shall escape from poverty and war," to quote again from Mr. Ferguson's latest book, "The Revolution Absolute" (which has been aptly described as "a flare of gunfire across all the familiar frontiers of religion, politics, culture and commerce," but which is as far removed as possible from anything violent or 'Red' which its title might imply) "at the point a little beyond the moment when the production of wealth becomes the direct aim of a political party." Incidentally, it would be hard to find a shorter and more telling text for a discussion of what The New Machine is after.

"Unhappily," he points out, "the social drift has always run rather to abstract ethics than to enterprise. In every country people spend much more effort in dividing goods than in producing them. . . . For thousands of years practical arts have languished . . . because no society has made a sound investment of the major part of its mentality. *A fifty-one per cent investment in the practical arts, on the part of any social system, massive enough to make a demonstration . . . would inaugurate the age of social evolution.*"

All of this, of course, means: Make way for Big Business! Consequently, it is not surprising to find that Ferguson almost deifies our business system here in America—after

explaining its past conflicts with government and suggesting how it may be stripped of selfishness and put to social work. In an address delivered at an annual banquet of the alumni of Stevens Institute of Technology, he startled his hearers by this declaration: "The greatest thing that has happened since the birth of Jesus is the development in the last seventy years of what is called the Business System; the system of credit and contract and capital and corporate organization, which has gone around the world, spread its organic filaments over all the frontiers and created for the first time in the history of this planet a vast system for work." And this same enthusiastic and even reverent attitude toward what he calls "the promise and portent of Big Business" runs throughout "The Revolution Absolute." But it must not be supposed for a moment that Ferguson is the spokesman of the so-called selfish "interests" or the apologist of privilege and profiteering. He is perfectly frank about the non-social, autocratic character of many business tendencies heretofore, but his judgment is that those tendencies have not been inherent but were due in part to the fact that we had begun by making the mistake of trying to "put business in its place" and of assuming that that place was a lower, sordid one, where selfishness must be expected to rule, and partly by the inevitable antagonism between practical business and merely academic statesmanship. He is firm in his conviction, though, and we shall do well to agree with him, I believe, that great business, being based upon something infinitely more tangible and workable than a priori political theories, must sooner or later prevail; and that just so soon as it shall come out openly into the sunshine of its rightful political heritage and headship, as it shall be given dignity and prestige, put upon its honor and made directly responsible to the people, with corresponding freedom to express its own inherent rightness, instead of being forced to fight for its life against the antagonism and obsolete inhibitions of doctrinaire government, it will be seen to be one of the greatest achievements of the mind of man.

Ferguson makes no bones about the fact that in recent years Big Business has been the "invisible government" in America; that the control of much of our machinery of state in one way or another "passed into

the hands of private persons, who did not regard their strange new power as social." He shows, furthermore, that this was not a distinctively American phenomenon, but that "the assumption that Big Business must necessarily have its covert way in politics was as hackneyed in Europe as in America." In all the great countries, according to Ferguson's reading of recent history,—except in Germany,—there has been the same inescapable conflict between business and the State, with business playing the part of a big, powerfully muscled, rapidly growing boy who is forced to wear the cast-off garments of an anemic father. Despite the well-nigh universal prevalence of plutocracy, though, in the recent past, Mr. Ferguson was sure that it would survive the war only as a shattered hulk. "We cannot go back to those early summer days of 1914," he says. "We cannot any more have socially irresponsible business on a grand scale, playing its absorbing game of pluck-the-goose and beggar-my-neighbor with just a rap on the knuckles from the official stepmother, or a disabling whipping now and then by an act of Congress."

What then, is to be the outcome? Obviously, the dilemma that confronts us as a people is thoroughly conventional; it has, that is to say, only the two traditional horns: either business must be cut up and made over after the pattern of an arbitrary, misunderstanding, and jealous politics, which process, thus far has been very unsatisfactory and profoundly disturbing to the nation, or our politics must be shaped anew after the likeness of business thoroughness and business efficiency. Here is the way Ferguson explains it:

"It is necessary that our working organizations be purged of private greed and made to work entirely for the public; the government has sound public purpose, but is short of knowledge and experience; the business system, on the other hand, has the science, but is confessedly weak on the side of social devotion.

"I submit that spiritual conversion is in its nature a swifter process than a technical education, and that we can make a shorter cut . . . by putting a new spirit into the business system than by trying to put a well-nigh superhuman science into these Washington bureaus."

Shall we dispute that? The present writer, at any rate, is in no mood to do so. Nor does he find himself out of sympathy with such a vision as this:

"I have ventured to believe that we are approaching the grand climacteric of the ages—a moment significant beyond any other epoch—because of evident signs that *there is about to appear on the field of history, for the first time since the world began, a people more concerned to produce goods than to divide them—more interested in creative art than in distributive justice.* . . ."

"And the competition among communities that will be inaugurated by this event will be of an unprecedented kind. It will be a rivalry in economy of life—a strife to fulfill the engineering formula: maximum use-value with minimum man-strain. To make the human spirit at home in the material world, to better the leverage of the human arm over the forces of nature and the difficulties of existence, to increase the purchasing-power of a day's work, to make goods cheap and men dear—such is the enterprise to which the whole world will be not only invited but constrained, by the advent of a corporate order that is determined to nourish its own life by the advancement of the arts."

Is all this a dream flecked with gold from the butterfly's wing of constructive imagination, but still a dream? Is it not rather a sturdy plant deep-rooted in the very nature of things American? Ferguson's foundations are not laid on the surface. As he expresses it elsewhere: "It is of course impossible to believe that any institution of commanding authority can be brought into existence merely because discreet men see the need of it. Their discretion should go deeper. They should understand that an organ necessary to sustain the life of a living body must, in the nature of things, be already in existence in some vestigial or prophetic shape. Accordingly, I have spent a quarter of a century in making intimate acquaintance with organs and functions that belong to what might be called the physiology of modern society." His books are the result of this consecrated search. Business is the one unifying principle that is sufficiently valid and practical to command universal obedience, that Ferguson finds running through the whole fabric of modern society, and it is therefore organic business that he finds most adapted to function in the interest

of a new and better social and political order.

Again at this point, however, even at the risk of apparent repetition, it seems important to stress the fact that this "man with a vision and a message," as he has been called, is not talking about the sort of business that has been characterized by corners in wheat, embalmed beef scandals, the railroad wrecking of high finance and so on. It is the business of "high technology" which alone commands his loyalty, "that artistic-scientific power—the power of great builders, chemists, artists and engineers—which is assuredly designed to take the control of politics out of the nerveless hands of legalists and rhetoricians." He has no use whatever for "Frenzied Finance" in any of its aspects. On the contrary, he insists rather startlingly, even "The corporate structure was not built to produce goods. Incidentally it produces some, to be sure; but strictly speaking—the structure was planned to sustain overhead charges—the greatest possible amount of them short of the cracking point."

On the other hand, "The business system has not yet had half a chance. . . . No community has ever administered credit-capital for the dead-set purpose of improving the arts and producing goods. Business has wasted nine-tenths of its natural force in fighting for legal powers. . . . The truths that the productive possibilities of a country like ours—with every man doing his best with his brains and his inventive imagination—are practically infinite. And such a release of the incalculable forces of the mind is precisely the thing that the modern business system—and no other fashion of social team-play known to history—is fitted to accomplish. This is the open secret of world mastery in our time."

Is Charles Ferguson worth reading? If not, I do not know anything that has been written in the present century that is.

But the zest with which we view the countless vistas of possibility which Ferguson's stimulating pages open up for us must not tempt us to dawdle much more, else we shall never reach the end of the lane. And these articles can only hope to give the reader an enchanting glimpse or two into a new and peculiarly fascinating world of political latencies, they cannot thoroughly explore even one corner of that world.

What, then, we shall ask in the next and last article, is Mr. Ferguson's program?



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NOVEMBER, 1919

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By **SAM SPALDING**

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The Business Philosopher

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Only that which tends to increase the "Area" or A+R+E+A of the reader—that is, his Ability, Reliability, Endurance and Action—will appear in this magazine.

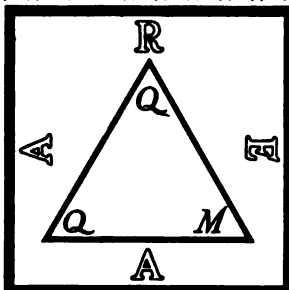
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THIS magazine is built on a rock—the rock of Arthur Frederick Sheldon's universally applicable Area Philosophy. The word Area is made up of the initials of the four channels of expression of the four-square man—Ability, Reliability, Endurance, and Action, which correspond to the four-fold endowment, Intellectual, Emotive (including the Moral Nature), Physical, and Volitional, without which complete success is impossible.

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RECEIPT FOR MAKING A SALE

By PRESTON M. NOLAN

*Of the Chicago Real
Estate Board*

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2. An intimate acquaintance with that inter-
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and his available weaknesses.
3. An absolute knowledge of, and a sincere
belief in, the thing to be sold.
4. The psychology of when, where, how,
and to whom to say it, and when to quit.

LASTLY, that exquisite passing of the fountain
pen that gets the autograph on the dotted line.

Then, *THANK YOU*, and *GOOD-BY*.



The Business Philosopher

Edited by ARTHUR FREDERICK SHELDON
SAM SPALDING, *Associate Editor*

VOLUME XVI

NOVEMBER, 1919

NUMBER 12

BY THE FIREPLACE and ON THE FRONT PORCH Where We Talk Things Over

LABOR, TOO, MUST FIRST GET FAVORABLE ATTENTION

YES, we are by the "fireplace" and on the "front porch" too, this month—By the "fire" place of the melting-pot of the minds of men; on the "front porch" of a new effort in the thought life of millions of men and women.

Men and women everywhere are "talking things over" and *thinking* things over as never before in the history of the race.

We are going to think deeply into the problems of life in the minutes and days and months just ahead. The fruitage of that thought will vastly affect the lives of millions as yet unborn.

As I write these lines, an industrial conference, called by the President of the United States of America, is in session in Washington.

This is one of many important mental melting-pots. The whole cosmic tank is boiling with a white heat of real interest in the problem of relationship between employer and employee.

The mind of the race is focussed upon that relationship as never before in the history of man.

Secretary Lane, who, in the absence of him who called the conference, is the presiding officer, spoke wisely and well when, in calling the meeting to order, he said in substance this:

"Surely it is possible for the minds of men to solve the question of right relationship between employer and employee."

Yes, Mr. Lane, it is possible and it will

be done. It has never been tried until very recently.

OUR PAST MATERIAL PREOCCUPATION

The mind of man has been focussed primarily upon the material things of life. It has been centered upon the conquering of the lower kingdoms of nature. It has been doing that at a rapid rate.

As I travel about and am ushered through our great industrial plants, I am constantly being introduced to machines which make me take my hat off and stand in an attitude of real reverential awe before the mental giants who thought out and invented the machines, that, guided and controlled by minds of lesser magnitude, are doing the major part of the world's work in the way of production.

Only the other day, one of the aviators who was the first to fly across the Atlantic, made the statement before an engineering society that man will soon be able to fly around the world in one day.

Aided by inventions now nearing what he fully believes will be successful completion, man will soon be able to do what no bird can ever come anywhere near doing, he can go straight up to an altitude of 60,000 feet, or about twelve miles. At that height the atmosphere is so highly rarified as to afford almost no resistance to the flying machine.

Under these conditions, this man, who should know what he is talking about, says that a flying machine, driven by the powerful motors now being made, will attain a speed of 1,000 miles; $24 \times 1,000 = 24,000$, which

is about the number of miles around the earth.

The prediction of this engineer is likely to come true. But when the mind of man, focussed upon such gigantic problems as that, can solve them, what can it do when the same degree of mental force is directed to the problem of human relationships?

There is but one sensible answer. The problem of problems will be solved.

The problem may, and again it may not, be solved at the conference now in session at Washington, D. C. But it will be solved—it must be solved. Upon its solution hangs the question of whether or not civilization is to go ahead with a mighty advance in the particular cycle of the life of the world in which we now live, or suffer another of those recessions which periodically have been visited upon the race.

"THEY SHALL NOT PASS!"

"They shall not pass," who would force the race into a recession. The enemies of the Republic as a form of Government, who, at the same time, are sworn enemies of property rights, shall not prevail.

Even though all other nations should follow the red flag to the destruction which is its natural goal, America, the melting-pot of all nations, will be found standing by the blue, which symbolizes intellectual power or enlightenment; and the white, which symbolizes spiritual power; as well as the red, the symbol of physical virility.

Here's to the Red, White and Blue! The trinity! The Father, Son and Holy Spirit flag! The flag which will never surrender to the red!

But it is not a time for pussy-footing. It is no time for molly-coddles. It is high time for Rooseveltian fearlessness and absolute courage in the matter of the expression of truth.

Have you read that article in a recent issue of *The American Magazine*, by Mr. Bush, of the Bush Terminal, of New York City?

In it he tells of a remark by a certain philosophic Irishman with whom he was conversing concerning a third party.

The Irishman said, "Mr. Bush, that man isn't big enough to be little enough to be big."

There is an Irish bull worth while.

We are living in an age of mighty moment. Even minutes are momentous. At this time

it is imperative that both employers and employes, many of us at least, become big enough to be little enough to be big enough to admit that neither of us has been wholly right. That both of us have been partially, and sometimes very largely, wrong.

That's a good way to begin to get ready to commence to solve this problem.

The next best step to take is to put the cards all on the table, face up. Let each side show its hand. It's no time for trying to win the game of life on a bluff. What do you want, Mr. Employer? What do you want, Mr. Employee? Not only that—how do you propose to go about it to get it?

Come, let us counsel! Yes, but let us counsel frankly; and, in the name of God, let's be "big enough to be little enough to be big."

"Labor," in the restricted and wrongly used sense of the term, meaning manual work, the hand workers of the world, is making a great mistake just now; not *all* laboring men, of course, but very many.

THE MISTAKE ON BOTH SIDES

About seventeen million men, the vast majority of whom were producers in 1914, have crossed the Great Divide, or else have been put out of the running as far as production is concerned, at least, for some time to come. They have given their lives, or else suffered serious injury, that liberty may live.

This subtraction from the world's productivity is alone enough to send the cost of living skyhigh.

On top of that add the fact that several hundred thousand of those of us who are left have *quit work* because we can't get more right now. Add to that the fact that millions more have slowed down and are doing as little as possible.

Think of it a moment and ask yourself seriously this question: Can man-made laws directed against profiteers reduce the High Cost of Living?

No—what we need and must have is the application of God-made laws by a few million men and women.

At the time I was in England organizing our foreign business, the Suffragettes were doing what they thought was their best to get the right to vote. They were using *force*. They were smashing things right and left, including plate glass windows. They were

burning churches. They were doing all sorts of destructive things—and they were not getting anywhere except into trouble.

The big war came on and the women of England, be it said to their everlasting glory, turned right around and served the nation nobly and well.

And then, lo! and behold, Johnny Bull turned right around and said, "God bless you, ladies! Vote!"

To-day organized labor is trying to get a voice in the management and a share in the profits by force. It is doing what the militant Suffragettes of England did before the war. That is not the way to get what you want. That gets *unfavorable* attention. What you want is *favorable* attention. You can't get the favorable attention of capitalists that way. That's not the way to get your feet under the table in the directors' room.

If the labor unions throughout the world would turn right around and *serve* the employers of the world, they could get and keep all the rights they now want, as long as what they want is right.

When labor unions resolve themselves into great schools for the education and development of their members for greater and still greater service, they will have the favorable attention of the third great party to this whole contract—the public. Then they will get what they can't possibly get through destructive methods.

Employers, on the other hand, are making a great mistake; not nearly all, but many. It is in persistently trying to remain autocrats.

Business autocrats, like kings, are rapidly disappearing. They will all disappear in time. They must, if this problem is to be satisfactorily solved.

RIGHTS COME WHEN WE EARN THEM

This does not mean that the "property rights" of the employer are to be destroyed. It means, on the contrary, that in this way they are to be *secured*. Not by any camouflage, however; not by any make-believe, mere "welfare" work; not by any paternalism. The world's hand workers don't want that and won't stand for it.

The employer class is going to make its rights secure by fulfilling its natural duties to the employes of the world. This does not mean the hand workers alone, but the head workers too.

There are two classes of duties of employers to employes:

First, Economic Duties;

Second, Moral Duties.

Profit sharing, whereby there is an automatic increase of the heat of reward as the fire of service is builded, is the answer to the fulfillment of economic duties.

You might just as well look that fact right squarely in the face, Mr. Employer. Just as the wage system took the place of slavery, so profit sharing is going to take the place of the wage system. The sooner it comes the better for employer, for employe, and for the public at large—which is, of course, the employers and the employes themselves, plus their wives and children and sweethearts.

But neither you, nor any other employer, can buy morale with money, not even by a just profit sharing plan. This is because there are moral duties as well as economic duties attaching to the relationship now getting world-wide attention.

Moral duties are divided into two classes:

First, Human Interest Duties;

Second, Educational Duties.

Until you make your place of business "more than just a place to work," you will never be a morale maker as an employer. There are ways and means for making industry interesting. Don't say, "It can't be done." Those who are foolish enough to say so will be overtaken and run over by those who are doing it.

It is being done right now by employers of vision, who have hearts as well as heads.

Remember this, Mr. Employer—it is a *fact*, not a theory, that all mental activity rides on one of two springs, the spring of interest, or else the spring of indifference.

The spring of interest puts into operation the law of attraction to the thing being done.

The spring of indifference puts into operation the law of repulsion from the thing being done.

God Himself can't plant one kind of seed and raise another kind of grain.

You can't so organize your industry that the day's work is just a dreary grind, and expect to raise a crop of *interest* on the part of your employes in the work they do—you can't remain indifferent to their living conditions and expect them to be anything else but destructively indifferent to yours.

As to your educational duties, set about it

to make your industry a man-power factory.

Try no longer to get along with just some "hired hands." Do something to get some co-operative *hearts* and *heads*. "Hand" stuff is necessary; so is head stuff; but neither is good stuff till you add *heart* stuff to the mixture.

The problem will be solved when "we—a'l," as they say in the sunny Southland, get real busy in fulfilling our natural duties, each to the other, and together to the public.

We are trying to make the pocket with the wrong English on the ball. We are trying to get without giving.

Reverse the English. The science of getting is the science of giving. Let's get busy giving service to each other, and then we will soon be busy getting the reward of service.

Let's quit trying to get effects, and focus our attention upon taking care of causes.

Service rendered is cause.

Deserved reward is effect.

Finally, let us not forget that we are living in a universe of natural law—not luck.

You can't break natural law, Mr. Employee, either organized or unorganized.

Neither can you, Mr. Employer.

You can transgress the law. You have freedom of choice in this as in all other matters. But if you do this, consciously or unconsciously, you will pay the penalty.

And unless all of us get busy pretty soon in the matter of harmonizing our industrial and commercial activities with natural law, we shall pay the penalty of the death of civilization.

MAKING THE MAN RIGHT

AN ILLUSTRATION of A. F. Sheldon's philosophy, "Make the man right and the business will take care of itself," comes to me with wonderful meaning in these days when men, learned in the world's affairs, are at their wits' ends as to the best plan to secure universal peace. The story runs in this fashion:

The father of two hustling boys, wishing them to preserve the spirit of the sanctity of the Sabbath, but also to feel no repression of their healthful spirits, discovered what he called a Sunday puzzle which accomplished his purpose—namely, keeping them busily occupied but quietly amused as well. The

puzzle was in the form of a cut up map of the United States; but for the life of them, the boys could not put the map together. Maine would get down into Texas or Washington over among the Southern States, and in despair the boys were about to give up when someone discovered, on the other side of the puzzle, a *man*. They began to put the man together limb by limb, each part in its proper place, and when the man was put together, behold the map was complete!

If men were nearer right today we wouldn't be having so much trouble with groups of men or with those larger groups, the bickering nations themselves.—*W. H. J. Parker.*

YES, WE HAVE GROWN SOME

IN ENGLAND, in the year of Grace, 1417, Lord Say was condemned to death as a *patron of Learning*. The learned Judge in pronouncing sentence used these words:

"Thou hast most traitorously corrupted the youth of the realm in erecting a grammar school, and whereas our forefathers had no other books but the score and tally, thou has caused printing to be used, and contrary to the King, his crown and dignity, thou hast built a paper mill.

"It will be proven to thy face that thou hast men about thee that usually talk of a noun and a verb and such abominable words as no Christian ear can endure."

Such was the state of learning in Anglo-Saxon England 500 years ago. The world does move but it moves very slowly; and the rooting out of ignorance and prejudice is a tedious process.

A letter from the school board of Lancaster, Ohio, in 1828, reads in part in this extraordinary fashion:

"You are welcome to use the School-house to debate on proper questions in; but such subjects as Railroads and Telegraphs are impossibilities and rank infidelity. There is nothing in the word of God about them. If God had designed that His intelligent creatures should travel at the frightful speed of fifteen miles an hour by steam, He would have clearly foretold it through His holy prophets. It is a device of Satan to lead immortal souls to Hell."

Such was the state of ignorance and prejudice in Ohio eighteen years before its first railroad was built.

THE NEW MACHINE

AND ITS ANTI-SOCIALISTIC PROGRAM FOR DEMOCRATIZING BUSINESS AND MOBILIZING SOCIETY

THE SECOND OF TWO ARTICLES

By SAM SPALDING

IN THE first of these two articles on the tremendously active and contagious forces released by an understanding reading of Mr. Charles Ferguson, who, in *The Great News* and *The Revolution Absolute*, has written "The kind of book that books are written about," we allowed ourselves to be led from one startling and inspiring thought to another along hitherto little used political and economic roads. There was not much method in our wandering and we let Mr. Ferguson say one arresting thing after another down the lines of his great thesis—namely, that the new politics is going to be a problem in industrial and social engineering, neither a matter of demagogic appeals on the one hand nor of academic ideals on the other. Now we are going to run over his programme, very briefly.

For, opposed as he avowedly is to any blue print that is likely prematurely to harden some process that should remain fluid, he and his associates of "The New Machine" have a tentative programme.

In the first place, though, we find that when crowded into a corner and interviewed for a couple of intensive hours, as the present writer managed to interview him, some months ago, while he was on his way to the Orient in the interest of the State Department, Ferguson confesses that he, personally, is not greatly interested in outward forms of government. These may continue substantially as

they are, so far as he is concerned. His "Revolution Absolute" is an internal revolution, a transformation within the existing body politic, by no means an upsetting of

the prevailing order—for, as we have seen, Ferguson is an evolutionist, not at all a revolutionist—at any rate in the Bolshevik sense. Ferguson, in other words, would doubtless be glad to see a "master of materials and men" in the Executive chair, but he does not insist upon it. To paraphrase once more that well worn saying he seems to care little who makes the laws of the country or who administers them officially, if only he or those who think more or less like him, his "conspiracy of the competent," can edge in somewhere and get control of the sources of information and of credit, can manipulate the mar-



H. L. GANTT.
Leading Industrial Engineer and President of "The New Machine."

kets in the interest of common wealth.

He reminds us that the "invisible government," the rule of "the interests," grew up from within without any outward modification of structure; and similarly, he claims, "a transplacement of economic power can be effected by a small minority of resolute men"—producers all, but producers who use their brains rather than or as well as their hands, and all of them men who have found no sufficient place in the scheme of arbitrary credit and vested interests whereby high technology—all industry—has become the milch-cow of high finance.

"Modernity in politics," we are told, "is government by sheer force of organized intelligence;" therefore, the newspaper occupies the place where the center of social authority ought to be. "But there must be a regeneration of the news service," free from the heavy hand of the advertiser and able to "see the facts as they are, and to show their bearing upon the life-sustaining processes of a commonwealth."

Ferguson's next concern, after the socializing of the news, is the socializing of the bank, the credit center; and his main contentions are these:

"That credit-capital, not savings, is the body of modern finance.

"That credit-capital is social labor-power.

. . .

"That if, under existing conditions, a bank should become accredited by society at large as a true representative and effective agent of social labor-power, it could issue the bulk of the credit-capital of the community, and exercise an incontestible sovereignty over its economic life."

Such banks Ferguson and his friends call "public-service banks," and they await the opportunity to put their carefully matured but elastic plans to work in some natural center. They hold that the typical bank today is primarily interested in loading industry with all but the last straw of interest charges, instead of doing its utmost to help industry to attain maximum production at the cost of minimum fixed charges; that its giving and withholding of credit are too often arbitrary and near-sighted and have altogether too much of a tendency, like kissing, to go "by favor." Whereas the bank of their ideals would not be circumscribed or sacrosanct; it would always, not merely occasionally, be big enough to lend to the smallest and youngest business man, not in the measure of his collateral but of his honesty and ability and the soundness of his plans.

In short, The New Machine holds that finance was made for industry, not industry for finance.

And after their anti-socialistic socialization of the news service and the administration of credit-capital comes "the power of the market." "This power will, I presume," writes Ferguson on page 267 of *The Revolution Absolute*, "be vested in a corporation capable of cartellizing

or socializing the purchase and sale of any and all of the staple products of the community. Acting in connection with the credit-service, this service of the market will be able to compose and proportionate the productive forces of the community. Credit and price, moving under the guidance of the best obtainable judgment and information, can turn the main voltage of enterprise in any direction that may seem best for the economizing of the material resources and working power of the commonwealth."

And the same thought is wrought out in *The Great News*, in which he says:

"The socialists demand 'public ownership of the means of production.' They mean land and tools. They fail to understand that power of exploitation does not rest in the possession of land and tools, but in a *monopoly of the means of getting people to work effectively together*, which is in truth a monopoly of the thing that is the quintessence of civilization. For civilization is at bottom nothing but a sensitive understanding and correspondence among a number of persons whereby they are able to 'pool' their several kinds of knowledge and skill . . . in accordance with some practicable scale of relative competency. This team-play of civilization is the source of political power . . . The sovereignty lies in the control of this team-play.

"Those who have in their hands the means of combining . . . the skill and knowledge of populations, do not need any other means of political or social control. They do not need . . . the titular proprietorship of land, tools or any other kind of tangible capital."

Elsewhere we are told that "The real control of social forces is in the hands of those who have the initiative of measures and projects." But this "initiative of measures and projects," we must repeat to the verge of wearisomeness, is not lodged irretrievably in the plump hands of the money changers. Not at all. You and I, if we are slimmer and more fitly muscled in body and spirit, if we are younger eyed and keener for the good of as many others as may be, along with our own, may actually help to bring the new day to dawning, provided only that we pool our technical and managerial skills, and the like, and our several desires to be in the saddle of the ruling class rather than under its hoofs.

"There is no reason in the world," we are

assured, "except our infirmities of will and intellect, why the control of the production of wealth in the United States should not be transferred within a single year from the agents of those who own things to the agents of those who do things." "The proposal," again, "is that the social sovereignty should lodge with the strong, not with the weak, with those who have original and personal power over the materials of nature, not with those to whom power is imputed by a legal fiction. The proposal is that authority shall rest with men of creative, organizing intellect, not with rhetoricians, critics, and dialecticians; . . . It is possible in any community for a dozen or a hundred persons to associate themselves in an economic combination that would be very formidable to monopolists. And if the members of such a combination were ready determined to get rich only by enriching the community, they would soon draw to their aid all the sincere and capable men of the neighborhood. They would be able to establish a permanent political primary and to effect a transference of economic power." This prefigured political combination he describes somewhere else as "a political institution devoted to *really* practical politics, namely to an economy of the resources of nature and the creative abilities of men."

I wish I could bring this, if nothing else,

home to the reader as he runs. To many who have skimmed one of this man's books, he, who decries the part that intellectual idealism has played in statecraft, appears through the irony of ignorance to be another mere impractical idealist functioning in a vacuum. Intel-

lectual he certainly is; ideals he has, thanks be! Indubitably he is a dreamer—of the exploring, inventing, eventually achieving fellow-ship. But his "dream" has led him tirelessly to search out the most practical, stable thing discoverable in our present workaday world. No will-o'-the-wisps of doctrinaire theory or adolescent impatience could satisfy him; he must have solid fact to build on. He found that solidity, not in Plato or Adam Smith or Woodrow Wilson (although he describes the latter as "the ablest master of political forces—in the traditional sense of politics—that the country has ever produced," and adds that "He has also an intellectual and prophetic grasp of the principles of that new economic politics that seems now destined to supercede the old"), but in the foundations of the modern business system. On that founda-

tion he has built, albeit in his own way, all that he has built. And if men of affairs and men who aspire to affairs do not soon discover and acclaim him, it will be solely because, while he thinks their thoughts more completely and daringly than they themselves (though



THE DAY AND THE WORK

By EDWIN MARKHAM, in *Nautilus*

TO each man is given a day and
his work for the day;
And once, and no more, he is
given to travel this way.
And woe if he flies from the task, what-
ever the odds;
For the task is appointed to him on
the scroll of the gods.

There is waiting a work where only
his hands can avail;
And so, if he falters, a chord in the
music will fail.
He may laugh to the sky, he may lie
for an hour in the sun;
But he dare not go hence till the labor
appointed is done.

To each man is given a marble to carve
for the wall;
A stone that is needed to heighten the
beauty of all;
And only his soul has the magic to give
it a grace;
And only his hands have the cunning
to put it in place.

Yes, the task that is given to each man,
no other can do;
So the errand is waiting; it has waited
through ages for you.
And now you appear; and the hushed
ones are turning their gaze
To see what you do with your chance
in the chamber of days.



infinitely less piratically than some of them have thought them in the past), he unfortunately does not always speak their language and the characteristic arrangement of his ideas seems to them to have too little in common with the vertical filing system and the card index.

Nevertheless, were they to persevere a little longer they would find much stimulation to activity of a thoroughly congenial and profitable sort. He says frankly that the men who band themselves together to the end of this "transference of economic power" will reap large rewards of wealth and place and honor; that those rewards are legitimate, and that those who may put themselves in line to enjoy them will be justified insofar as they resist all temptation to profit at the public's expense but content themselves with profiting in the public's company. Indeed, there should be enough for all, for these men will be tapping the richest vein of wealth in the world—the vein of undeveloped resources. The utmost working efficiency in the production of new wealth, the development of the latent possibilities of materials and men on a practical business basis—some sort of a percentage basis, we may assume, established possibly by contract—is what they will undertake, sooner or later, to bring to pass.

"In every American city," declares Ferguson, "the general economic interest of the community goes unchampioned. . . . The industrial and commercial plant of the community—its *ensemble* of factories, stores and so on—has no institutional guardianship. There is no social agency bent upon making the most of the material apparatus by which the life of the community is sustained. . . . *there is absolutely no social will-power directed to the up-keep and improvement of the apparatus of civilization.*"

"The up-keep and improvement of the apparatus of civilization!" That is the quintessence of Fergusonism. What a programme! And, for all its author's intellectualism and his sophistication of diction, how plain and rugged it is at bottom! How practical and businesslike! How American! What "guts" it has!

Here is little short of a miracle. Ferguson himself is small, with a soft musical voice and the almost meticulous speech of a fashionable High Church rector. His style is by no manner of means the forthright style of the man

in the street, nor does it partake of any of the studied simplicity of those who habitually and Brisbane-like write down to the "crowd." But he has been foregathering for years with men of large experience and technical mastery. And by some strange transfusion of mental and spiritual blood he has become, for those who will listen and take the trouble to understand, the advance agent of a new and infinitely greater prosperity, the prophet of a veritable, country-wide "business administration." To look at him or to listen to him with an eye only for his cultivated mannerisms and his vocabulary of many stops, one might be forgiven for mistaking him for a mere drawing-room son of the prophets; yet the burden of all he says is expressed in terms of business, of industry, of commerce—of production, production, production. He whitewashes none of the faults of Big Business, but nevertheless he exalts it, canonizes it. To him Big Business is the solidest, biggest, most admirable thing in the world of men today. True, it has not played a consistently admirable part in the past; but that was partly because it was sowing its youthful wild oats, and partly because it naturally showed its teeth and lashed out with its heels when the hand of an unwise and extreme governmental control was laid ungently upon it. Wherefore it has left its hoof-marks on government—and now it is to be hoped that they understand each other better. However that may be, though, Ferguson is passionately sure that Business should now go openly into politics and make it for the first time truly practical by facing the fact that politics is or should be concerned primarily with "the up-keep and improvement of the apparatus of civilization"—which surely is a business problem if ever there was one.

Let there be no misunderstanding here either. Regardless of whether you would have it so or not, there is room in Ferguson's scheme, when thoroughly comprehended, for neither the corruption of the state by Business, through bribery and other undue and tainting influences of selfish exploitation, nor for the corruption of Business by the state, through lax and inefficient methods of "pork barrel" administration. Business and business men, to Ferguson's mind, have been purged in some measure by the great war; they have developed something of a social

(Continued on page 30.)

S. C. S.-ENCES

USUALLY the man who "makes a business of politics" is far from being a real business man; and a "business administration" is too apt to be an administration *for* business—Big Business—and in the interests of corporate greed, rather than an application of true efficiency to the business of the people.

* * * *

While we're "canning" the German language, what are we going to do with that valuable word, dollar? Although our enemies like to call it the most typical American of us all, it is really only the German *thaler*, camouflaged, and is derived from *Joachims-thaler*, a piece of money first coined, about 1518, in the valley—or *thal*—of St. Joachim, in Bohemia.

Shall we have to deport all of our dollars? Or shall we make them legally assume one of the names by which they are sometimes known—say simoleon, or bone, or buck?

* * * *

There are innumerable pitfalls, innumerable temptations, in salesmanship. Many of the most conscientious yield to some of those temptations every day without realizing it. They are alive to the grosser faults of rival salesmen, but they seem to have no notion themselves that there is at least a mote—and often a beam—in their own eye.

I am thinking just now of a young man who once described to me, with a great deal of enthusiasm, some of his selling experiences. He had had some remarkable ones, had achieved some unusual results. And he represented a concern that enjoys the highest reputation and sells service that is famous throughout the world. All well and good. Once or twice, however, he felt it necessary to throw in an apologetic word or tone.

Once was when he told of a "prospect"—a man who had just been called to the colors and was to leave for a training camp the next day. This man came into the office, having seen the name of the concern in the directory of the building as he was passing through the corridor downstairs. The name stood for something with which the young man was familiar, and it suddenly occurred to him that it would be to his advantage to

avail himself of the educational service offered during his leisure moments while under military training.

Accordingly, he sought the office unsolicited. Now, the salesman of whom I speak happened to be in the office at the time, and it was his privilege to close a sale in very short order. Now, apparently, he had everything his own way. The prospect had obeyed an impulse strong enough to bring him there on his own volition on the strength of the concern's reputation. Several steps in the Mental Law of Sale already had been taken, you see—taken without any urging. But such was the salesman's eagerness to make that sale in record time—five minutes, or something like that—that he stooped to do something that was alike entirely unnecessary and false to the high standard of the house which he represented and the thing he had to sell. Doubtless it was a momentary impulse, but the trouble is that everything of the sort, however comparatively unimportant or innocent it may appear on the surface, stands for something that is rotten at the core.

The representative of a printing house with which this concern regularly does business had been in the office consulting with someone else in regard to an order and was just passing through the room on his way out. Our young man seized the opportunity, in the midst of his frenzied salesmanship, to address to this man some uncalled-for remark, and then turned to the prospect and made a hurried explanation, whereby he sought to give the impression that their dealings with this printing house were much more extensive than was actually the case. And, of course, the underlying object was to convince the visitor that their own volume of business—which largely depended upon printed matter—was correspondingly bigger than the facts warranted.

And in the same interview, this salesman, while describing some of his experiences of years before, while representing the same concern, described other tactics that were decidedly open to question. For example, he told of having assumed, upon occasion, an air of the greatest hurry in calling upon prospects, in order to give them the impression that the institution was doing so much

business that its representatives were all rushed to death, and that if the prospect did not hurry up and make up his mind, he might lose a red-letter opportunity.

And he gave still other instances which I have forgotten, some a bit apologetically, as I have said, more of them pridefully. Now, let's be as charitable as the facts will permit. These were far from heinous offences. And they were prompted, we must admit, by nothing more sinister than the over-zealousness of youth or over-eagerness to make a sale or hang up a record. Nevertheless, they were so many cases of treason to the ethics of Salesmanship and to the spirit of Service. That young man had something to sell that was beyond reproach, but he was selling it in a manner that was far from blameless. He felt compelled to deceive. His thought was crooked. He was not thinking unselfishly, he was thinking selfishly. He was not thinking primarily (as he should have been doing, even from the standpoint of putting a sale over with the least effort and the greatest assurance that it would "stay put") of how well he could serve his prospect—he was thinking of feathering his own nest. He had lost sight of the very fundamental of right selling.

And insofar as this is true—irrespective of the worth of what he was selling or the satisfaction it, in itself, was practically certain to give the prospect—there was a cloud on that sale. It was an unscrupulous use of salesmanship.

We must not only be sure of our product and our house, when selling, but we must watch our own thought with lynx eyes and watch it unceasingly. We can *mentally* walk in, knock a man down, and take an order away from him before he comes to his senses; but we have no more right to do that than we have to walk in, knock him down *physically*, and take his pocketbook.

We can *coax* an order out of a man against his will or better judgment.

We can take a man by storm and take an order away from him in the first five minutes.

We can tire a man out with our persistence and take an order away from him after months of siege.

We can take orders by many other more, or less "innocent" forms of trickery, suggestion, and plain mental "breaking and entering."

And all that we do will be considered perfectly legitimate salesmanship in many—probably in most—quarters.

But, after all, this is not the highest form of Salesmanship. It may be the kind of Salesmanship that brings in first orders. But most emphatically it is not the kind that makes for "permanently profitable patronage." It may *procure* a patron, but if it *secures* him it is because of the merit of the commodity that changes hands, and in spite of the tainted Salesmanship involved.

No, if S. C. S. knows anything about it, the Salesmanship for which THE BUSINESS PHILOSOPHER stands is the kind—and only the kind—that "blesses him that gives and him that takes."

It's daylight Salesmanship.

It's Salesmanship with no cards up its sleeve.

It's Salesmanship that "seeks its own in another's good."

It's Salesmanship that never looks for an undue advantage of any sort and refuses to take one when offered by the prospect's ignorance, unusual suggestibility or what not.

And yet, of course, to be successful, it must be Salesmanship that, if conscientiously assured that what it has to recommend would redound to the benefit of the prospect, is wise enough and sufficiently undiscouraged never to take a mere automatic or ignorant or obstinate "No" for an answer; but, instead, makes full use of every legitimate aid of description, exposition, and demonstration to set forth the facts concerning his product or service in their true light and so to bring about the delayed meeting of the minds.

Don't let them fool you. Salesmanship doesn't become milk and water when it becomes high principled. It becomes high powered.

And at the same time it becomes safer and infinitely more satisfactory to the salesman. Because, instead of having to avoid a customer's eyes, he makes friends as well as sales. Because, instead of feeling it necessary to give the corner of Main and Market Streets a wide berth, the salesman who carries scruples as a side line knows there's always a welcome for him there.

As for there being money in selling Satisfaction, there is no money in selling anything else.

THE MELTING POT OF BUSY-NESS



IN WHICH will be found a sort of "Literary Digest" of Busy-ness containing ideas of a practical and inspirational nature melted down from many sources and giving you just the essentials of "How others do it" and "What others think."

DOES ADVERTISING PAY?

I'LL SAY it does, is the gist of an article by Lloyd P. Souders, President, Parsons-Souders Co., Clarksburg, W. Va., in *Associated Advertising*.

"Seventeen years ago I came to Clarksburg, bought out the Jacobs' store," writes Mr. Souders. "His was the only store that advertised, spending \$12.50 a month for it. He claims to have sold \$5,000 a month. We immediately contracted with the four newspapers for a page, costing \$100 a month total, and increased the sales to \$8,500.

"In other words, spending \$87.50 increased the business \$3,500.

"In 1907 I tried an experiment. Our ready-to-wear department for the four and one half months of the Spring season was running ahead 81 per cent, and not at the expense of profits as the records showed 85 per cent. From June 15 to July 31 we cut out entirely the advertising to see the effect. There was a drop to 50 per cent, a clean-cut loss of 31 per cent for the season.

"On August 1, we again started to advertise the department, and, I'll admit, worked a little overtime to regain what we had lost. At the month-end the sales showed an increase of 300 per cent.

"That convinced me as nothing else ever did that advertising does pay—and pays big to the one who knows how to use it."

The italics are *The Business Philosopher's*.

CHAIN STORES

THE last thirty years has seen a marked development in the Chain-Store-System.

That this movement is getting to be a great factor in the distribution of goods, can hardly be denied when a glance is taken at the following list of chain stores, published in the *Merchants' Magazine* of *The Orange Judd Farmer*:

GROCERY CHAINS

	Stores
Great Atlantic and Pacific Tea Co.....	807
Acme Tea Company.....	315
James Butler Grocery Co.....	238
Childs and Company.....	230
Grand Union Tea Co.....	200
Kroger Grocery and Baking Co.....	182
M. O'Keefe, Inc.....	146
Wm. Butler.....	140
Bell Company.....	130
Robinson and Crawford.....	130
National Grocery Co.....	126
Direct Importing Co., Inc.....	125
Thos. Toulston.....	121
John T. O'Connor Co.....	110
G. M. Dunlop Co.....	106

FIVE AND TEN CENT STORES

F. W. Woolworth Co.....	744
S. H. Kress and Co.....	147
C. S. Kresge Co.....	124
J. G. McGrory Co.....	115

TOBACCO AND CIGAR STORES

United Cigar Stores (*).....	1100
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DRUG CHAINS

Riker-Hageman Co.....	105
Louis K. Liggett Co.....	52
Owl Drug Company.....	20
Square Drug Co.....	20
Marshall Drug Co.....	15

SHOE CHAINS

R. H. Long.....	82
W. L. Douglas Shoe Co.....	79
Regal Shoe Co.....	47
Hanover Shoe Co.....	52
Florsheim Shoe Co.....	30
Sorosis Shoe Co.....	30
Hanan and Son.....	18
Beck Shoe Co.....	15

HAT STORES

Kaufman Bros.....	40
Truly Warner.....	24
Irving Hat Co.....	24
Sarnoff Bros.....	16

Dates of establishment of some of the great chain-store systems:

Great Atlantic and Pacific Tea Co.....	1859
F. W. Woolworth Co.....	1879
Jas. Butler Co.....	1882
Hanan Shoe Stores.....	1885
Acme Tea Stores.....	1887
New York and London Drug Co.....	1897
Cannon Stores.....	1889
United States Cigar Stores.....	1901
Penney Stores.....	1901
Duke C. Bowers Stores.....	1902
United Drug Company.....	1903

The Piggly-Wiggly Stores are now being rapidly extended.

(*) The United Cigar Stores Company of America operates its 1,100 stores in nearly 200 cities in the United States. Some of these, however, are owned by companies subsidiary to the United Cigar Stores Company of America, such as the United Cigar Stores of New Jersey, United Cigar Stores of Illinois and United Cigar Stores of Rhode Island.

ADVERTISING SCIENCE DEVELOPED BY STUDENTS

A WELL-KNOWN advertising man, Mr. O. C. Harn, has an illuminating little article on this subject in *Associated Advertising*. "Neither the art nor the science of advertising is growing very fast," he declares. "One reason for this is that most of the practitioners of advertising are not students. They neither have the student mind nor the student idea; yet it is the student who advances a science."

"Advertising is not a mechanical science. It is and must always be a psychological, mental and social science."

"As advertising men we cannot afford to be satisfied with advertising as we know it to-day. We are not getting out of it anything like what we should."

"Who is going to bring about these improvements? Not any of the men who are very busy in the business of advertising. They cannot do it any more than the president of a great engine manufacturing company is likely to develop improvements in the steam engine."

"Just as the engineer must improve the steam engine, so must the student improve the art and science of advertising."

And Mr. Harn might have said practically the same things, with equal propriety, about salesmanship and business building in general. Improvements in the art and science of them, too, come from the student, the specialist, the sales and business engineer. He puts the methods which are struck off in the heat of actual buying, and selling, and transporting, by the salesman on the firing line or the busy executive at the desk, into his test tubes; but in those laboratory tests of the business chemist all that is accidental or adulterative is drained off, and the fundamental "Why's" are precipitated in crystal-clear form.

Neither the great Science of Business itself, nor its subsidiary sciences of Salesmanship or Advertising is being wrought out or can be wrought out by those who, with coats off, are bearing the burden and heat of the day; the business scientist must always be a little apart. He must know every element in the chemistry of Business; but he employs them as a Sir William Crookes would, not as an Andrew Carnegie.

"REACH-OUT-AND-GRAB-YOU" ADVERTISING

A WRITER in *Advertising and Selling* has an arresting message for every advertiser, in the article, "'Roughage' in Your Copy and Illustrations." It's a striking argument against the "eye-and-ear smoothness" in advertising, the copy which is "beautiful to see and to read, perhaps, but everything about it everlastingly sacrificed to the writer's product rather than designed to sell the advertiser's." It is an argument in favor of the "reach-out-and-grab-you-and-make-you-buy" kind of advertising, best illustrated, perhaps, by mail order advertising, at least with the straight-from-the-shoulder sales appeal of mail order advertising. "Silk-hat copy need be none the less attractive for some of that selling punch," according to this writer.

"Go over your copy again and again—and again," he advises. "But not so much to smooth it as to roughen it—to strengthen it rather than refine it to the point of returnless innocuity—to make it pay rather than to make it play."

"Get a bit of selling roughage into the picture, too."

"There's a big difference between art for art's sake and art for ad's sake."

"The old Civil War general who said winning battles was a matter of 'Gettin' thar fust with the mostest men' had nothing on the artist whose idea of a picture is one that 'gets thar fust' with the biggest thought."

A furrier was selling a coat to a woman customer. "Yes, ma'am," he said, "I guarantee this to be genuine skunk fur that will wear for years."

"But suppose I get it wet?"

"Madam," answered the furrier, "I have only one answer: Did you ever hear of a skunk carrying an umbrella?"—*Ladies' Home Journal*.

BUSINESS SCIENTISTS' ROUND TABLE



ABOUT this Round Table we invite the many executives and others in the big *BUSINESS PHILOSOPHER* family to gather, to listen to talks on their common and characteristic interests and problems by well-known executives, prominent lecturers, educators, and the like—and to join in the discussions by contributing letters of comment, brief transcripts of personal experience, helpful conclusions, etc., which they may be willing to share with others "for the good of the Order."

OUR PLATFORM

The permanent platform of this department is that adopted by the Chicago Association of Executives, which is an unusually clear, strong statement of the attitude of enlightened employers toward the employed of all grades.

* * *

"We affirm that the fundamental laws and principles which develop man-power are universal and must apply in every institution.

"We affirm that every proprietor or manager of men is a teacher and is to a degree responsible for the growth of those under him.

"We affirm that increased efficiency in business comes through the development of the individual man-power of all of the several units comprising the business institution.

"We affirm that through conference, discussion, and study, executive teachers can learn from one another.

"We affirm that in the present hour the development and conservation of man-power, mental and physical, is of supreme importance.

has walked out of our place or until we have been kicked out of a man's office, and then stand there and scratch our head and say, "If only I had thought of saying this or that, I'd have landed that fellow." But it's too late. You have one chance to think, and every time you step into the presence of a prospect, a sale is going to be made. Either you sell him a bill of goods or he sells you the idea that he doesn't want your goods at all. The whole thing is determined in the thinking part of the mind.

A man's ability is determined in the final analysis by his power to think clearly, remember accurately, and imagine constructively.

When you and I disagree we disagree because we differ in our ideas and judgments, not because we differ in our laws and principles.

You wouldn't consider him a very good reasoner who didn't believe in the principle that confidence is the basis of trade. You wouldn't consider him a very good reasoner who didn't believe that he profits most who serves best, who didn't believe in the principle of service. You wouldn't consider him a very good reasoner who didn't believe in the principle of love, the principle of beauty, the principle of good. You wouldn't consider him a very good reasoner who didn't believe in the principle of money back if not satisfied, one price to all, the customer is king. You wouldn't consider him a very good reasoner who didn't accept those principles

YOU KNOW we have only one chance to think, Harry Fogleman, the well-known business lecturer, pointed out to an audience of Chicago executives, and that is in the presence of the prospect, the customer. We can't wait until the customer

and be willing to think and act and talk upon these principles.

You wouldn't consider him a very good reasoner who didn't believe in the law that to be successful you must be truthful, to be successful you must be a man of faith, a man of hope, courageous, loyal, and just. Those are the laws upon which this business world is run. The only trouble is that a lot of us violate a great many of them either consciously or unconsciously. These are the things with which you are reasoning and your power to reason, therefore, is going to be determined by the richness of your principles, the richness of your principles by the richness of your laws, the richness of your laws by the richness of your judgments, the richness of your judgments by the richness of your ideas, the richness of your ideas by the richness of your concepts, the richness of your concepts by the richness of your images, the richness of your images by the richness of your sensations, and the richness of your sensations by the richness of your physical senses.

If that is true, that is a tremendous truth and it simply means that you and I ought to get busy and develop this physical sense of sight to the degree that when we see, we see, when we hear we understand, taste, smell, and touch so that we discern something definite and bring something rich into the mind, into the storehouse of memory out of which this material is taken by constructive thinking and thrown into new combinations.

There is one act that always permeates this pyramid and that is the act of perception—that power of the mind that enables us to establish similarities and dissimilarities. Only because of perception can I call this a piece of crayon and that a watch. If it weren't for the power of perception I might call it a horse, the next minute a cow, the next minute an automobile.

How very important perception is! But there is something more important in thinking than perception. I observe an object down the road. To me it looks like a heap of rails at first. As I get nearer, I perceive that it is a man, not a heap of rails. Perception steps in and strikes a similarity between that object now as I see it and images in my head labelled man or men. Do you see? As I get closer to it, I recognize that that man is my father, and then I *know*—and you don't know until you recognize, and you shouldn't talk until you recognize. You

shouldn't express your opinion until you recognize.

You'd better go right down into the raw material of the goods before you ever attempt to sell goods. The more you know about the raw material, the better your image will be, the richer your concepts, the richer your ideas, judgments, laws, and principles and the richer your power to reason, the stronger your power to influence men to think as you think and get them to do as you want them to do.

And that is all that salesmanship is in the final analysis. A man's power to sell is no better than his power to think, and if a man doesn't buy your proposition, he doesn't buy it because he is thinking crooked on your proposition. And he thinks crooked because you think crooked, and you are to be blamed for the other fellow's crooked thinking on your hasty, false, illogical, or prejudiced judgment, and it's up to you to swing him by sound reasoning back into harmony with your proposition, through logic. Logic is the study that takes the ideas and sees that they are sound, sees that the judgments are sound. We do a lot of reasoning by inference, and that is very dangerous in business.

A NEW KIND OF PROFIT- EERING

THE Report of the Council of National Defense on the High Cost of Living includes under the head of "profiteering," any increase in the individual's salary or wages, if accompanied by a reduction in the amount of the necessities of life produced. "The public," it says, "does not readily realize that an increase in their own income is a case of profiteering, but it should be clear that increased purchasing power, *derived from reduced service*, is the very essence of profiteering. It is possible on no other basis than the deprivation of others, while a general improvement of real income is possible on no other basis than increased production or improved distribution."

"I want to know," said the grim-faced woman, "how much money my husband drew out of the bank last week."

"I cannot give you that information madam," answered the man in the cage.

"You're the paying teller, aren't you?"

"Yes, but I am not the telling payer."
—*Ladies' Home Journal*.



SIDE LIGHTS ON INDUSTRY

HERE we shall bring into focus every month a few of the more representative articles bearing upon industry in these days of readjustment, especially as regards the relations of employers and employes in their mutual service to the consuming public. We shall also take the liberty of making editorial comments from time to time.

THE TEST OF THE MARKET

IF YOU have some economic plan or scheme or theory that you fancy would do away with most or all of the ills that are supposed to be causing the present widespread industrial unrest, bring it into the open market and have it tested, begins an unusually thoughtful editorial in *The Value World*. And it goes on: But if your plan or theory proposes to change the fundamental character of the market itself, let it lie with the dreams that never will come true.

First, let us consider in simple, common sense phrases, some of the unchanged, unchanging, and unchangeable fundamentals of the market:

Barter, trading, is the basis of all market transactions. For the moment forget "mediums of exchange." We come into the market to trade something we have for something that someone else has and that we want or need more than the thing we have. If we make the exchange we consider that we have profited by the transaction, for we have satisfied that particular want.

Profit is a second fundamental of the market. Unless we come out of the market with something more valuable to us than we brought in with us to barter, the venture has not pleased us; we consider that we have lost, not gained.

Satisfaction is another fundamental of

the market, that is, something the market requires as essential to a successful market venture.

Those who *barter* in the market must feel that they have *profited* and been *satisfied* by the transaction that was prompted by a desire to possess things owned by others in exchange for things owned by themselves, in order that the enterprise may be considered a success.

At this point we notice two most significant things—that is, significant for those of us who are ambitious to earn the title, "Doctor of Industrial Ills."

We notice that the market is an expression or interpretation or faithful reflex of human nature.

We also notice that the fundamentals of the market, the unchanged, unchanging and unchangeable elements of the market, are the fundamentals of human nature, the unchanged, unchanging and unchangeable elements of human nature. The market has been, is, and ever will be no more, no less, than the practical working out of substantially unvarying human impulses, desires, ambitions and aspirations prompted by human needs, human wants or human wishes.

Every human being on earth at some time or other has something he doesn't want and wants something he has not. If the desire to possess the thing he wants be strong enough

or the need for it be urgent enough, he will go out and seek until he finds the thing he wants and in some way—"even trade or to boot"—he will get the thing desired for the possession not desired or not needed, or, at least, not desired or needed so much as the thing sought.

Every human being on earth wishes to feel that in dealing with his fellows he has not lost, that he has been a gainer; and when the human being is of the right sort he will wish to have those he deals with gainers also.

Every human being on earth prefers to be satisfied rather than dissatisfied; prefers success to failure; prefers gain to loss; prefers peace to war.

It is right and desirable, that the market should be regulated just as it is right and desirable that human impulses and desires and ambitions should be controlled. But it is not right, nor is it sane, that an attempt should be made to suppress or abolish market fundamentals, or to attempt to suppress or abolish fundamentals of human nature. The "attempt" is unwise and disturbing, for suppression or abolishment in this direction is utterly impossible.

You do not need to go actually into the market to test your plan or your theory, or to test the plan or theory of someone else. Just take it quietly to one side and submit it to human nature as you know it and common sense as you possess it.

Would the proposed "cure" deny you the right of free exchange, the unhampered right of barter? Would it prohibit you from realizing profit? Would it deny you the right of possession, the right to have and to hold as your own absolutely the things you have won rightly and fairly? Would it compel you to divide with the less provident, the less industrious, the less ambitious, the less energetic, the less skillful, the things your ingenuity, industry, skill, thoughtfulness, application and thrift have fashioned and accumulated? Would it, in short, deny you the satisfaction of success?

If it would aim to do or promise to do any or all of these things, your human nature and your common sense will prompt you to have none of it. . . .

If you are not satisfied with the simple, time-saving test of human nature and common sense, then let the market work its will

on your scheme or the scheme that has invited your interest.

But whatever else you do, do not be foolish enough to fancy that you can change the market—until you have performed the other equally impossible task of changing human nature.

MORE MONEY FOR LESS WORK

"IF I AM to have better food and better clothes than I now have," writes W. A. Grieves, Assistant Secretary and Superintendent of Welfare, Jeffrey Mfg. Co., Columbus, in 100 %, "I must have more money with which to purchase them. If I must have more money, it means that I must work longer or more efficiently. When I have worked longer and more efficiently I will have produced more (of course, this to a point where it ceases to be an increasing return) and when I produce more it means that the price of that which I produce will, in the general scheme, have a downward tendency.

"The great trouble seems to be that we are attempting to disregard fundamentals. In a neighboring city demands are being made by certain workers for a 75 per cent increase in wages with a reduction in hours to six per day and a five day work week. Here is a demand for three-fourths more pay for one-third less work. Is this demand likely to reduce the cost of this particular product?

"We do not argue for longer hours; but it is surely apparent that a point of diminishing returns must be reached somewhere. Man must not be overworked; yet there is a point to which an increasing return may be attained without reaching the stage of over-effort."

CONSERVATIVE LABOR ON THE STEEL STRIKE

IT MAY be interesting for E. H. Gary, his associates and followers to learn that the I. W. W. and other revolutionary organizations are securing converts by the thousands, declared *The Unionist* (Chicago), in commenting on the steel strike. This advocate of more conservative Union methods continued: In case the steel workers lose their strike through the opposition of the steel combine, it will bring about the greatest underground movement of the workers that the world has ever seen, even far greater than the underground movement of Russia in the

(Continued on page 28.)

RETAIL SCIENCE CORNER



THIS, a regular department for retailers and their employes, aims to apply the well-known Sheldon principles of "Success Through Service" to the retail profession in a helpful, practical manner. If these articles are studied carefully each month, and the truths here set forth are faithfully applied, they cannot fail to increase materially the service-rendering ability and thereby the success and the resulting reward enjoyed by the student. These articles alone will therefore be found to be worth many times the cost of the magazine to anyone in any way connected with retailing.

1. INTRODUCTORY

THE CALL to the mercantile vocation was never so appealing, so full of promise and reward for efficient effort as today.

Men and women who have prepared themselves by long and expensive scholastic training in great universities, many of which now have extensive courses designed for those who wish to enter the field of commercial activity, have responded to this call during the past few years in no small numbers. That the retail field is the melting pot of some of the finest practical minds of our age is quite apparent even to the most casual observer.

A few years back a young man or woman took up department store labors when other avenues of pursuit were unavailable. Today the status of both organization and worker has changed.

Haphazard methods no longer bear fruitful results. At the present time the line of discrimination between the efficient and the inefficient is well defined, and is becoming more and more distinct. Only the best possible producers are able to hold prominent and satisfactory positions.

Instead of being regarded as a "Jack of all trades," as heretofore, the mercantile worker of today is recognized as a specialist. The operations of retailing are rapidly being reduced to a scientific basis, and today the really efficient retail specialist truly deserves the title of professional.

The time has arrived for a better standardization of the elements which go to make up the whole of this great sphere of commercial activity.

A careful study and application of the truths presented in these articles will assist the ambitious student, though he or she might be the lowest salaried employee in a retail store, to ultimately reach the highest possible point of attainment in his or her organization.

In order to get the most beneficial results, one should go slowly and be thorough. A casual reading will yield but little in the way of results for the student. Think, read, absorb, analyze, record, and plan carefully, and above all APPLY the knowledge gained.

2. WHAT IS SCIENCE?

Science is organized facts. It is classified common sense.

The science of retail merchandising is simply an organization of "facts" concerning successful retailing. These facts have been gathered by means of an extensive study of successful retail organizations. A vast number of facts exist concerning successful retailing, facts which observed and put into practice win success. Organized or classified, they constitute science.

Science is knowing—art is doing. To do one's work efficiently and therefore successfully, one must first know. There are a great many facts concerning business which anyone employed in any department of that business should seriously think about and come to know whether one can use them "right now" in one's work or not.

Useful knowledge when applied is power, and it is the reserve knowledge which fits one for broader opportunities. To gain useful knowledge, one must begin by not despising even seemingly simple facts. "Trifles

make perfection but perfection is no trifle." In making that statement Michelangelo, the great Italian painter and sculptor, expressed a worth while truism.

The road to exact and complete knowledge is analysis, or the art of separating anything, be it a business or anything else, into all its parts, and we shall begin our consideration of facts concerning retail merchandising by asking the simple question:

3. WHAT IS A RETAIL STORE?

A retail store is a business house organized for the purpose of rendering service to the people of the community in which it is located by furnishing them conveniences for procuring the necessities, comforts and luxuries of life.

The successful stores are those which meet the above named needs of a community satisfactorily and are able to show a satisfactory profit over and above the cost of serving the public with these commodities. The profit made is the pay which the store gets for the service it renders its patrons, less what it costs the store to render that service.

To conduct a retail store, naturally requires the services of people to do different kinds of work. Everybody on the pay-roll, however, from porter up to president, falls naturally into one of three grand divisions. Broadly speaking, the people engaged in the service of any retail organization may be classified as follows:

- (1) The executives.
- (2) The indirect producers.
- (3) The direct producers.

The term non-productive is frequently used in retail stores to designate those whose work does not have to do with the direct activity of producing actual sales. In the strict sense of the term, this work is of course productive, and it is of vast importance; a necessary factor—just as necessary and just as important for the production of results as any other work.

In the hands of the executives and their corps of assistants is placed the management of the business, determination of policies, and the equitable distribution of all elements entering into the business. The executives are directly responsible for the results of the business at the end of a given period, usually the end of the year. The executives who are able to show a satisfac-

tory profit are the executives who have been well trained.

The directly productive employes constitute what is known as the salesforce. They are selected by the executives (or should be) because of special fitness for their respective duties. With them rests very largely the success or failure of the organization. They are concerned directly with the prime object of the organization—that of selling the store's merchandise at a satisfactory profit to the organization.

The so-called non-productive or indirectly productive employes constitute, as a rule, the majority as regards numbers. Under this classification come the office workers, floor managers, many times the delivery employes, and all workers not directly concerned with the function of selling. All these who are sometimes technically designated "non-productive" are, however, indirectly "sales-people." Each is indeed doubly a saleswoman or a salesman. In the first place, each is selling his or her service or usefulness to the store; in the second place, the way each does his or her work is an important factor in carrying out the one object of the institution as a whole, viz., the rendering of service to the people of the community at a profit.

If the work of the bookkeeper, the shipping clerk, or anyone else is poorly done, it vastly hinders and may even destroy the value of the work done by the executives and the salesforce. In final analysis, the whole store is one composite salesperson, and it is made up of everybody on the pay-roll—executives, the salesforce, and the so-called non-productive employes. Just as each organ in the body must be sound in order to have a sound body, so the work of each unit or individual in the service of the store must be efficient in order to have an efficient, and therefore, successful store.

4. WHERE THE RETAILER'S DOLLAR GOES

We hear so much about big profits that it is well occasionally to "check up" and determine whether or not it is all profit and sunshine for those whose capital is invested in the operation of a retail store.

Simply because a seemingly good margin exists between the price paid at wholesale and the price paid by the patron for certain merchandise, it does not necessarily follow that the store is to reap a large net profit.

So much staple merchandise is sold at a close margin, that it becomes quite necessary that certain novelty lines of merchandise should bear a reasonable and sometimes seemingly high margin of mark-up.

Some salespeople labor under the impression that if an article which cost the organization \$1 at wholesale is sold for \$1.50 at retail a profit of 50 per cent is realized, but this is not true, and such figuring has meant serious impairment to many a retail organization. As a matter of fact, a gross profit of only 33 1-3 per cent would be the result of such a transaction, and no net or real profit is made until the merchandise is actually sold and the cash for it is in the bank. It is true, that figuring from the cost price of the merchandise a 50 per cent gross profit would be realized, but as all expenses of doing business are figured from the selling or retail price of the merchandise, it is advisable to figure profits from the same point, namely, the selling price; in short, a 50 per cent profit on cost price is equal to but 33 1-3 per cent profit on retail price.

Consider carefully the enormous expenses of doing business, and one must wonder how a large retail store can make a satisfactory profit.

The following summary of retail expenses will be of interest, we are sure:

(1) **RENT.** Even if the store is owned by the organization, rent must be charged equivalent to the amount it could be rented for to others. Then come taxes, insurance, repairs and depreciation on the store.

(2) **INSURANCE ON STOCK AND STORE EQUIPMENT.** Under this heading comes fire, burglary, fidelity, plate glass, employees' liability, etc.

(3) **TAXES ON STOCK AND STORE EQUIPMENT,** which includes taxes on all stock and equipment.

(4) **OFFICE SUPPLIES AND EXPENSE.** Under this heading may be classified purchases of stationery of all sorts, account books and forms (except selling and stock forms), typewriter supplies, printing and postage (except advertising), and depreciation on office equipment.

(5) **MANAGEMENT AND OFFICE SALARIES.** Under this heading we have the salaries of the manager, bookkeepers, office clerks, stenographers, and of other general office help not otherwise charged.

(6) **REMUNERATION OF SALESFORCE.** Here we have wages and other rewards of salespersons, and all others engaged in selling, both regular and extra forces; also a part of the salary of the proprietor, active partners or manager, and of the wages of the office force proportionate to the time they give to selling.

(7) **TRAVELING EXPENSES.** Under this heading come the traveling expenses of the buyers on their trips, and other expenses incurred in buying.

(8) **SALARIES AND WAGES OF BUYING FORCE.** This expense includes a part of the salary of the proprietor, active partner, and manager or buyer, and the wages of office force proportionate to the time given to buying.

If, for example, the proprietor estimates that he has given one-fourth of his time to buying and three-fourths to selling, then one-fourth is charged to this expense account. Also is charged the estimated number of hours per week given by any member or members of the office force to buying.

(9) **MISCELLANEOUS SELLING EXPENSE.** Under this heading comes the cost of wrapping paper, cartons, twine, as well as books and all other items of direct selling expense (except that covered by salaries and wages of salesforce and advertising).

(10) **SALARIES AND WAGES OF DELIVERY FORCE.** Under this heading of expense is classified the regular and part time of employees engaged in delivering merchandise and with a part of the wages of other employees whether on the salesforce or office force proportionate to the time given to delivery work.

(11) **MISCELLANEOUS DELIVERY EXPENSE.** Here comes the expense of the stables and garage, including all repairs, upkeep, licenses, taxes, and the depreciation on the delivery equipment; also payments for express, parcel post, etc.

(12) **ADVERTISING EXPENSE.** Here we have expenditures for advertising purposes, space in newspapers and periodicals, space on street cars and bill-boards, circulars and postage used on them, trading stamps (if used), advertising novelties, charitable donations, show window displays, electric signs, and many other minor expenses.

(13) **ALLOWANCES ON SALES.** Under this heading come many items of dis-

count to customers not contemplated at time of sale.

The burdens of the merchant are indeed great. The "job" of the executive is a hard one. The employes who recognize this fact and strive so to prepare their work that the burdens of those at the top are made as light as possible, are those who are destined to rise in business—cream will rise to the top in obedience to a natural law. **HE PROFITS MOST WHO SERVES BEST** is the basic fact in life.

At all times the subject of retailing must be viewed in a broad way by everybody in the store, if the best results for all concerned are to be obtained.

The cost of advertising alone in some large stores runs as high as 5 per cent of the gross sales. There are several department stores that are spending nearly one million dollars a year for advertising alone.

Every function of store operation must be carefully predetermined by the proprietor or proprietors long before the profit-dollar comes their way, and yet, in the absence of careful thought many employes, including salespeople, are seemingly indifferent to the functions they personally perform as a part of an intricate organization.

There is plenty of room in the retail field for skilled workers, vast opportunities for progress, but there is not standing room for the old-fashioned drone who was unwilling to specialize and to become thereby a producer of profit for his firm, and therefore increased remuneration for himself. We say old-fashioned advisedly for the reason that to be an indifferent "drone" is to be old-fashioned and out-of-date in this age of modern merchandising. It is just as much out-of-date for the employe to be a drone in the modern business bee-hive as it is for the employer to be a slave-driver.

The interests of the employer and employed are absolutely mutual. It is the duty of each to do the very best that he can by the other and to overlook even a cross word, which may not have come from the heart at all, but instead, from an over-worked head.

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EMERSON ON THE LAW OF SERVICE

RALPH WALDO EMERSON was a staunch believer in the Law of Service,

which A. F. Sheldon has expressed in the unforgettable words, "He profits most who serves best," and "The Science of Business is the Science of Service." Fifty years or more ago, Emerson was saying:

"Benefit is the end of nature. But for every benefit which you receive a tax is levied. He is great who confers the most benefits. He is base—and that is the one base thing in the universe—to receive favors and render none. . . . Labor is watched over by the same pitiless laws. Cheapest, say the prudent, is the dearest labor. What we buy in a broom, a mat, a wagon, a knife, is some application of good sense to a common want. . . . Human labor, through all its forms, from the sharpening of a stake to the construction of a city or an epic, is one immense illustration of the perfect compensation of the universe. Everywhere and always this law is sublime. The absolute balance of Give and Take, the doctrine that everything has its price; and if that price is not paid, not that thing but something else is obtained, and that it is impossible to get anything without its price, this doctrine is not less sublime in the columns of a ledger than in the budgets of states, in the laws of light and darkness, in all the action and reaction of nature. I can not doubt that the high laws which each man sees ever implicated in those processes with which he is conversant, the stern ethics which sparkle on his chisel-edge, which are measured out by his plumb and foot-rule, which stands as manifest in the footing of the shop-bill as in the history of a state, do recommend to him his trade, and though seldom named, exalt his business to his imagination."

BOOKS RECEIVED

We acknowledge with thanks and will review all of the following books that come within the specialized scope of this magazine:

Profit Sharing: Its Principles and Practice (Harper & Bros., New York; \$2.50 net).

Accounting As An Aid to Business Profits, by William R. Basset (A. W. Shaw Co., Chicago; \$5.00 net).

Principles of Money and Banking, by Harold G. Moulton (Univ. of Chicago Press; \$3.00 net).

Success is the progressive realization of a worthy ideal.—*Sheldon*.

THE AD-MIRER

UNDER this heading we shall reproduce from time to time and comment upon advertising matter which features that ideal of Service in business—in all human busy-ness—which the Editor of this magazine has embodied in the well known statement, "The Science of Business is the Science of Service." We shall be glad to receive and comment upon any advertisements, booklets, etc., which readers may care to send us in this connection.

A NEW SERVICE WORD

A NOTABLE instance of the ideal of Service as embodied in advertising is that furnished by a recent newspaper advertisement of the Cutler Shoe Company, of Chicago. Indeed, it coined a new word to express that close and intimate relationship which exists between any enterprise that is thoroughly alive to its duty and privilege, on the one hand, and the patrons whom it serves and satisfies, on the other.

THE BUSINESS PHILOSOPHER is not in a position to say whether this particular store fully lives up to its high claims or not. It assumes that such is the case, however, and heartily congratulates the Cutler people on their evident realization of the supreme importance of Service in the pursuit of *permanently* profitable patronage, as well as on their contribution to the literature of Service.

The advertisement referred to will be found reproduced in part below:

"Patronpartner"

The only word in existence which can describe, adequately, the distinctly satisfying and beneficial—and assuredly the distinctly unusual — relationship that exists between the CUTLER SHOE COMPANY and its countless friends.

In these days the cost of producing footwear of recognized style and quality leadership cannot be curtailed without an immediate loss of prestige.

Our ability to distribute fine footwear at prices consistently lower is gained only through our willingness to share our profits with you—a redoubtable manifestation of the partnership spirit which has become such an inte-

gral part of our organization.

THE CUTLER SHOE COMPANY makes you at once a PATRON and a PARTNER.

A "PATRONPARTNER."

A REMARKABLE SERIES OF ADVERTISEMENTS

A SERIES of advertisements so unusual and so arresting that we are tempted to call them epoch-marking, has been appearing in *The Saturday Evening Post* in the name of The Hydraulic Pressed Steel Company, of Cleveland. These advertisements have dealt in an exceptionally clear, thoughtful way with the relations of Capital, Management, and Labor, and reprints of the entire series, we believe, will be sent gladly to any interested reader by the Company. On the following page will be found an approximate reproduction of one of these ads, greatly reduced. It will repay a careful reading, and whether or not we agree with the stand taken by the advertisers, we cannot fail to commend them for carrying advertising another long step forward by making it a forum for the dignified discussion of a question of paramount public interest.

A FEW months ago I was passing a news stand and in a laughing manner asked the attendant if there was a paper issued that had nothing in it about a certain political scandal, then nauseating the people of my city. A young lady, quick as a hair trigger, stepped out from behind a pillar and said, "Yes, we have." With that she handed me "The Christian Science Monitor."

"Young lady, you are surely on the job," I told her.

It was an illustration of quick thinking. That young woman would have been valuable in the office of the president of a million-dollar corporation.—W. H. J. Parker.

(See page 25.)

The Square Deal Made Workable by the Right Industrial Alignment

OUR previous articles have brought to us many letters, both from those who invest their money in Industry and those who invest their labor in Industry. We are asked many questions, particularly as to our attitude toward "Labor Unions" and "Employers' Associations."

These questions raise issues which must be faced squarely. It is a time when all of us—no matter what our place in Industry—must think on these problems—must think rightly.

We are heartily in sympathy with any group of individuals who combine their strength to accomplish a right purpose. We are not in sympathy, however, with combinations of Capital or combinations of Labor as they exist today, as we believe both to be the outgrowth of misunderstanding. Capital as Capital has no just quarrel with Labor, and Labor as Labor has no just quarrel with Capital.

*For Domestic Happiness
We Group Ourselves
Into Families*

LET us assume a community of twenty homes. In each of these homes there are differences. In some cases there are quarrels. Children may be suffering injustice from parents; wives may be suffering injustice from husbands, and the husbands suffering injustice from both. The purpose to be accomplished is contentment and happiness in each of these homes. Can this be brought about by the children in all of these homes forming a union to fight the parents—by all of the wives combining against all of the husbands—and all of the husbands forming an association to defeat the just claims of the wives and the children? Assuredly not. Happiness in the homes of that community will only be secured when the husbands, wives and children of each particular home get together to thrash out their own difficulties and reach a common basis of understanding.

Except for the fact that conditions in Industry are worse and with less reason, this might be used as a parallel.

Class Combination—the Wrong Way

LET us now assume that twenty leading industries cover the range of industrial activity. Those who gain their livelihood through the investment of money or through the investment of labor in any one of these industries are of necessity purchasers of the products of the others. No matter whether a man owns or works in a cotton mill or a

steel mill, he lives in a house, buys food, coal, clothing, furniture, etc. When the owner associates himself with owners in other industries to increase profits, he automatically increases the price he must pay for the things he must buy. Not only this, but he increases the cost of these things to his own workmen and must pay higher wages on account of higher cost of living.

The same holds true to Labor. When the man who works in the steel mill forms a union with the man who works in the cotton mill, to help the cotton laborer get higher wages, he simply increases the price he must pay for his own shirt and pants. If he helps increase the wages of the carpenter and plumber, he increases the cost of his home or the rent for the house in which he lives.

*Industrial Consolidation—
the Right Way*

WE TAKE exception, therefore, to Manufacturers' Associations and Labor Unions, as they exist today, in the belief that they are fundamentally wrong because

the wrong people have associated themselves together. Our suggested solution is that the Capital, the Management and the Labor in each industry work together for the protection of that industry; that the Capital, the Management and the Labor in every manufacturing plant appreciate that their real vital interest is in the protection and fair division of the profits of that particular plant. When Capital organizes as Capital and Labor as Labor, regardless of the industrial relationship, such organizations work for the defeat of the purpose to be accomplished.

That is what we meant in a previous article when we suggested that we should "put our own house in order"—reach a basis of mutual understanding with our own people—with those who are interested with us in the happiness and contentment of our own industrial home—the prosperity of our own particular business and our own particular industry. Such mutual understanding, with a recognition of the right of each, consistent with the right of all, to a voice in the establishment of conditions, reaches still farther. It makes for benefit to every individual, not only to the owner who belongs to some association or the workman who belongs to some union.

The application of the Square Deal in its broadest sense, as between industries, will permit this to be accomplished with fair returns to each industry and every individual.

THIS is the seventh of a series of articles which we have published in these columns. In previous articles we have expressed our belief in business democracy—our confidence in the Square Deal—have given our version of what the "Square Deal" means as between Capital and Labor—and have asserted that the Square Deal is workable because men are essentially square.

In this article it is shown that the practical application of these principles becomes difficult on account of misunderstanding between individuals and misconception as to the proper grouping of interests. It suggests a remedy.

Reprints of former articles will be sent on request.

THE HYDRAULIC PRESSED
STEEL CO.
of Cleveland

HYDRAULIC PRESSED STEEL COMPANY

WHERE WE ALL CHIP IN

THIS is your Department. If your system harbors a constructive word in Business Philosophy or the Art of Salesmanship—if you would pin the rose of praise on our editorial breast or find terminal facilities on our editorial person for the overripe eggs of adverse criticism—throw your hat in the ring. But let it be a small hat. The liveliest letter of 300 words or less, received each month, will win the writer his or her choice of A. F. Sheldon's "The Art of Selling," Holman's "Ginger Talks," or Knowlson's "Business Psychology." So be sure to give name and address, whether for publication or not. In addition to these special letters, however, the editors reserve the right to print selected answers to questions in "The Science of Business," which may have been sent in by students who have enrolled under the auspices of The International Business Science Society, or any similar helpful material.

A LAUNDRY DRIVER SALESMAN

THOMAS W. GABRIEL, of Cincinnati, has sent in the following on the sources of leads in the laundry business, from the driver's standpoint:

"1. A strict and continued observation of all the empty dwelling houses in your territory for possible patrons moving in.

"2. An alert following of all loaded moving vans in your territory to find out if the cargo is to be unloaded where you may secure a new customer.

"3. *An earnest and conscientious fulfilling of every little detail of service, for your present patrons, which will lead them to recommend you to their friends.*

"4. Using every legitimate opportunity of talking about your service, no matter with whom you are conversing. As an example, one afternoon I went into one of our leading dry goods houses to purchase some articles to fill claims. I had made a fifty mile trip in one of our auto trucks that day, collecting laundry, and was telling the salesman about the different towns I had visited. Among them I mentioned Mt. Washington. This immediately brought to the salesman's mind the fact that one of the members of his firm had bought a residence in Mt. Washington. He took me to the gentleman's office. I explained our Mt. Washington service and solicited the gentleman's business, and when I made the next trip I secured his bundle of laundry."

Some laundry drivers are salesmen, you see, and Service salesmen at that.

A STORY OF TYPEWRITER SELLING

ARTHUR GERBRACHT, of Erie, Pa., is responsible for the following interesting little story of typewriter salesmanship:

"Know all there is to be known about your own goods, through analysis, and know considerable about the goods of your competitor.

"I know a typewriter salesman who brings thirty orders into the office, on an average, each and every day. He has the best territory in a large city—but this is not the reason for his success. This salesman started working first as a typewriter repair man and repaired all makes of machines. He was finally placed on the sales force. One day he approached a prospective customer who was receiving a demonstration by a competing typewriter firm. The customer invited this salesman in to give a demonstration of his machine also. The salesman knew more about his competitor's machine than the competitor's man did himself, and out-talked him on selling points. The result was he received the order. After the order was placed, the competing salesman said, 'Why, you know more about my machine than I do myself.' The first salesman, through repairing all makes, had analyzed them and knew their good and bad features."

HARDWARE SIDE LIGHTS

TO R. W. GREENLEAF, of Waukegan, Ill., we are indebted for these side lights on the hardware business, which make clear the manner in which a student of "The Science of Business" can and does apply in prac-

tice what he has learned about the elements which enter into a selling talk:

"A customer enters the store and asks to see a stove. I start the selling talk with a few remarks applicable to any stove. The trend of the conversation soon tells me that the customer wants a malleable range. I tell her, for example, that this is the stove we just dump off the wagon—it cannot be broken. Then I describe the various features of the stove and compare them with those of other makes. (Description.) I now tell her about the operation of the stove, dwelling only on the actual operation of cooking and baking. (Exposition.) When I feel that it is time, I begin to argue for the particular stove from the side of efficiency—its small upkeep—economy as a fuel burner—its lasting quality and merits as applied to the customer's particular needs. (Persuasion.) I never give a price until forced to do so, then I give it in this manner: One stove that we sell for seventy-five dollars will give at least twenty-five years' service under ordinary conditions; I state this fact and say that the stove therefore costs only three dollars a year."

(Continued from page 20.)

days of the Czar or the phenomenal growth of Socialism under the "Iron Laws" of Bismarck.

The men who believe that the destruction of the trade union movement will mean freedom for industry, greater production and larger dividends, are to have a great awakening and surprise, for it will have made 100 revolutionists where there is one now.

Who is it that is so blind as not to see that the defeat of the workers who seek a peaceful solution, will bring about new methods of combat?

The American Federation of Labor is bitterly opposed to the I. W. W. and its revolutionary methods in order to secure industrial and social justice for the workers. Will not the ultraradicals be able to easily convert the steel workers to their doctrine if they lose their strike? They will tell the steel workers that had all the workers belonged to "One Big Union" and stood by each other they would have won their fight. Had they put the machinery on the "blink" or used sabotage, and used a little dynamite it would have scared every scab off the job; these rebels for "pro-

letarian dictatorship" do not hesitate to use force. They believe that the "end justifies the means," and thousands of steel workers who have held aloof from revolutionary organizations and methods would now be ready to listen and give ready ear.

The American workers have had faith in the principles of our free government. The radicals tell them that they have no freedom here, that it is a make-believe freedom; that freedom exists only for those who exploit them; that the courts and injunction judges are against them; and that the militia and returned soldiers will be employed to break their peaceful strikes. Will not the steel workers begin to believe that these radicals are about right in case they lose their strike for the "right to organize"?

Are the American business men so blind that they cannot see a greater danger by the loss of the steel workers' strike than in granting the workers the right to belong to an organization that has opposed revolutionary methods since its inception?

The "fight to a finish" slogan of the steel combine invites revolution. Are we Americans going to stand idly by in order to satisfy the steel combine, and thereby jeopardize our existence as a free nation, or shall we demand from our legislatures a law that will prevent the discharge of employees because they saw fit to combine for the purpose of bettering their condition in life?

The Unionist has confidence in the American people and the American spirit. We believe that the American business men realize that new relations must be established between Capital and Labor, that the right of association must not be denied, regardless of race, creed, color or position in life, and that this government must not be Democratic in name only, but in fact; that the will of the majority shall always rule, and no minority shall be prevented from free assemblage and expression.



BUSINESS LAUGHS

IN HIS famous "Line o' Type" column in *The Chicago Tribune*, B. L. T. tempts the business editor to lift something almost every day because he takes especial delight in culling examples of what he terms commercial candor from advertisements, signs and the like. Here are a few choice examples from his herd of "bulls":

Commercial candor on Michigan avenue: "5 pass. car, looks like it was just delivered from the factory; won't last long at any price."

Commercial candor in Pasadena: "Sneyd, Jewelry."

Commercially frank, too, is the manager of the Montrose bachelor apartments, who advertises, "Rates more than reasonable."

From the makers of a washing powder: "You can hardly believe it has been laundered."

Then there is the bright ad writer for a mattress manufacturer, who announces that the mattress is "soft, deep, yet full of life."

From the Northern Steamboat company of Davenport: "Nothing has been overlooked that would in any way detract from the pleasure of the passengers."

Commercial candor extraordinary: "Gorham Sterling Silverware. It is better to give than to receive."

From the Prescott Journal-Miner: "Say, friend, send your drug order to Brisley's. No one ever lived to regret it."

Here are some more of Bert Leston Taylor's cullings, making this a B. L. T. page this month:

Why, Yes; One Should

From the Charleston, Ill., Courier: The very latest thing in bathing suits at the Vanity Shop. Every one who bathes in the open should have a suit.

The Indiana Ideal

From the Evansville Journal-News: You can get the largest sandwich in the world for 10 cents at the corner of St. Joseph avenue and West Franklin street. Chas. Kares, "The Barbecue King," barbecues the choicest Pork and Beef and uses On'on, Pickle, White Crepe Napkins which combined with Flavored Tooth Picks and Quick Service make the combination an ideal one.

Signs of the Times

In the Hotel Whiteside, Morrison, Ill.: "Fire escape in top drawer." Over a Des Moines garage: "We wreck 'em and sell 'em." In Jackson Park: "No one permitted in the shrubbery for any purpose." On North Clark street: "Owing to inability to get help, will reopen under same management entirely renovated."

Ah Fong operates a saloon on China street, Rangoon, and has erected over his doorway the following sign: "Ah Fong, licensed to be drunk on the premises or removed."

The Globe Company of Ava, Mo., is a miracle of candor. It advertises: "If you want anything in the real estate line don't fail to see Tom and Frank. They will do you right."

[Contract between Mr. Goldstein, 720— street, and Mr. Cohn, 1410— street, Chicago.]

"Mr. Cohn wants to work together with Mr. Goldstein for the picture frame business what belongs to Mr. Goldstein containing pictures, frames, mouldings, umbrellas and all kind of repairing what Mr. Cohn will bring in or what will come in, in the store to do, therefore he shall have 50c on the dollar profit, but he has to carry half of all the expenses what the business will need and the right to see the books of Income and Expenses any time. Mr. Cohn wants to put in \$30 cash and in case it will require any more money he wants to put in some more. This contract is good for one year. In case the other people what I expect want to go in with this business have to put in a certain amount and are the same partners to an even share what will come out on each person, that means that Mr. Goldstein and Mr. Cohn haven't any more 50 per cent only so much what will come out on each person. Mr. Cohn and the others that will come in have to go out every day and bring in orders and Mr. Goldstein has to be in the store to fulfill all the orders and has to take care of the books of Income and Expenses. All money must be delivered to Mr. Goldstein. No business shall be done on Saturday. This contract is in two duplications finished, read from both and signed by their own hands."

THE NEW MACHINE

(Continued from page 12.)

conscience and a habit of willing subordination to the good of the whole, that it will be difficult if not impossible to eradicate. Therefore they are readier than ever before to lend their genius to—or perhaps we should say, to invest it in—solving our all-important but incredibly neglected problems of political, economic and social betterment. On the other hand, the reader could not possibly wander farther from the truth than to assume that there is anything Socialistic about Ferguson's proposals. They do not imply State Socialism or any other kind of Socialism. They do not look to Government ownership or control. Quite the contrary.

Bureaucracy has no charms for Ferguson because bureaucracy always spells inefficiency, and he is the voice of engineering efficiency become at last articulate in the domain of public administration. Furthermore, this political seer has nothing whatever in common, intellectually or sentimentally, theoretically or practically, with the radicalism of the "Reds" or any approach to it. All that, he sees clearly, tends to destruction and "lays hold on death," whereas he is forever for construction. And if the present writer reads his Ferguson aright, by the same token, "Labor" does not wear any halo for him if by "Labor" is meant the walking delegate, the itching palm, limitation of output, sabotage, and all the other instrumentalities of an attempted working-class dominance; Labor has a halo only when it is industrious, capable, reliable, intelligent, and public-spirited.

For the rest, from first to last, this "cheerleader" in the new game of economic politics has in mind nothing more nor less than individual ownership—but it is to be a more enlightened individual ownership, which shall see the wisdom and the profit, as well as the justice and the right, of serving the public to the utmost of its self-seeking but no longer self-deceived ability.

The Public, in an editorial, once suggested a state of affairs which would, I believe, meet with Charles Ferguson's approval. It said, speaking with reference to the railroads:

" . . . But the fact remains that the railway industry, increasingly controlled by the general interest during the last twenty years, still has elements that no Socialistic organization could possibly provide. Is it

possible to reach an arrangement which will express this aspect of American business life? We suffer from no incapacity to combine and coordinate our efforts in any department. Could the railways of America voluntarily organize to serve instead of exploit the public interest? Is it possible for railway men, provided by the war with an outlook unknown to them before, to become public, as well as private citizens?"

No one sees more clearly than Ferguson that Government ownership would leave out something vital and substitute something akin to dry-rot; therefore, he, more hopefully and passionately, more inspiringly than anyone else I know of, is announcing the approach of *The Public's* "public" citizens, masters of industry and commerce, of the sciences and the applied arts, who shall be well content to "seek their own in another's good," that other being the country at large, but who, incidentally, cannot fail to grow justifiably rich and powerful in that service.

Which means, if it means anything, that, if they could be induced to listen, and would stop to realize what Ferguson has been saying to the deaf world these years past, many of our shrewdest and ablest "captains of industry"—or at any rate their first lieutenants, who will be the captains of tomorrow—would be seeing visions and straightway setting about the translation of those visions into tangible realities of political and economic power.

But let our last word be one of Ferguson's kindling promises.

"These considerations furnish, I think," says he, in concluding his chapter on "The Epiphany of Power," in *The Revolution Absolute*, "solid grounds of assurance that the greatest of human events is either close at hand or else will be reached by the mid-century. The world will be delivered at last from the immemorial deadlock between idealism and enterprise; the creative imagination will master the machines in the service of art, and of a finer civility than we have known.

"War will come to an end quite incidentally and as a matter of course—with the rise of a great people emotionally devoted to the creative process and therefore sovereign in the realm of chemical and physical force. Such a people will hold the hegemony of a universal alliance—by the diffusion of its goodness and the compulsion of its power."

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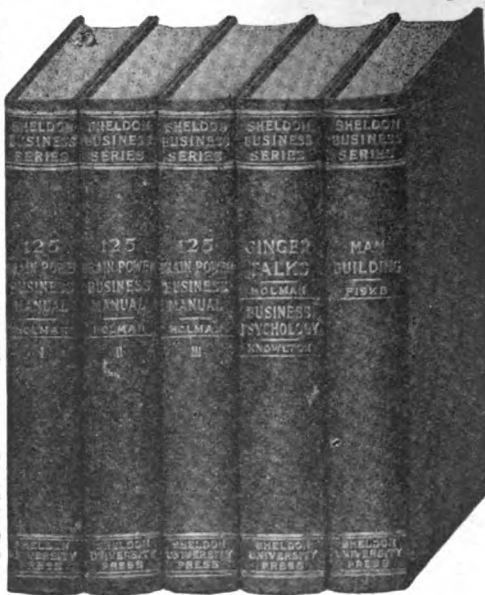
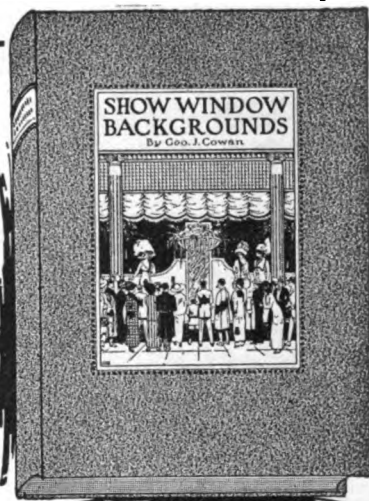
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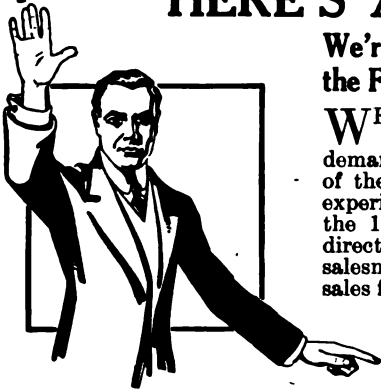
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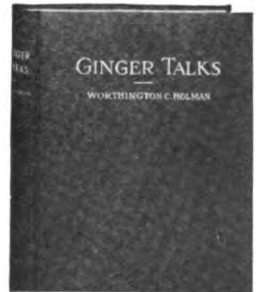
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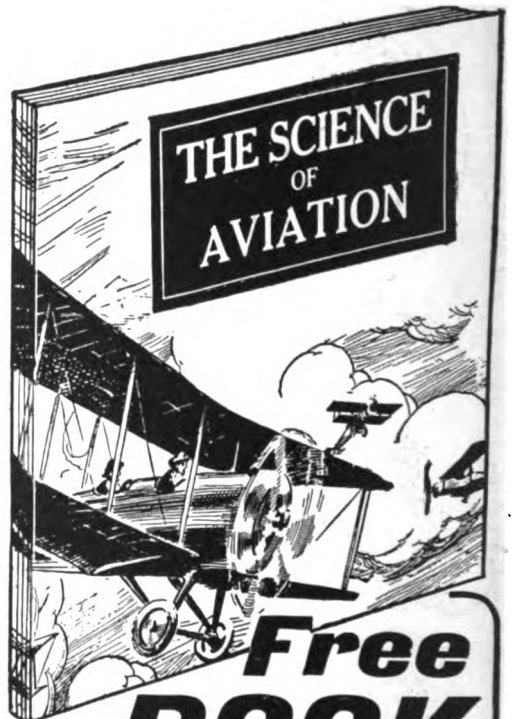
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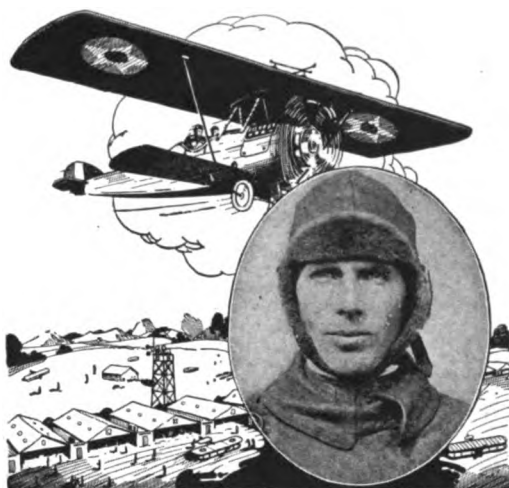
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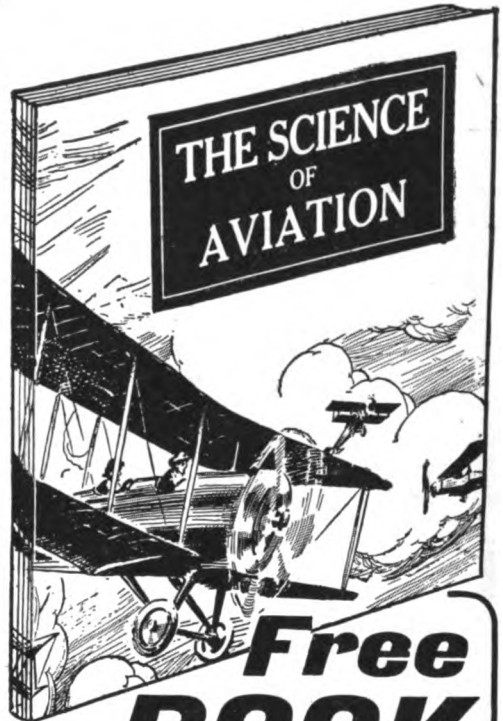
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HEADQUARTERS
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2. The application of the Principle of Service at Home, in Business, and in the Community.
3. The spreading abroad of a knowledge of the Principle of Service and its values.
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1. To form a nation-wide organization to study the causes of Poverty, Disease, and Crime, and to remove those causes;
2. To help each member win his own life's battle;
3. To help each member do, not his bit, but his best, to MAKE DEMOCRACY SAFE FOR THE WORLD, now that the world has been made safe for Democracy, and especially in this connection;
4. To do away with any system of government or proposed government which places class against class, and particularly Bolshevism and Autocracy in any form, and in any relationship of man with man;
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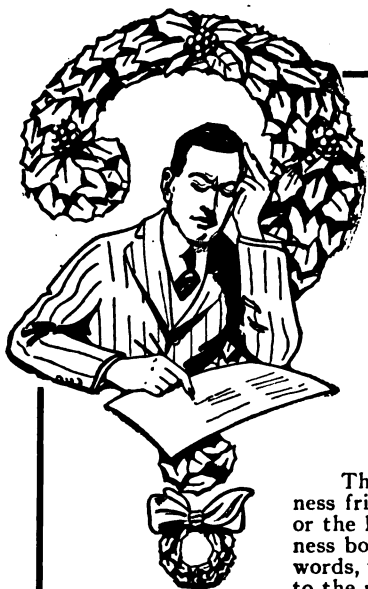
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